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St. Joseph's Chapel House,
Deer Creek, Harford Co., Maryland.
Built prior to 1747.

UNITED STATES CATHOLIC

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EARLY HISTORY OF THE REDEMPTORISTS IN THE UNITED STATES, 1832—1850.

Read before the U. S. Catholic Historical Society, Nov. 25th, 1889, by Rev. Charles Warren Currier, C. SS. R.

It is related of the great Doctor of the Church, St. Alphonsus de Liguori, that as he once looked out upon the Bay of Naples, he beheld a vessel about to sail for New Orleans; turning to his companion, he assured him that one day Fathers of his own Congregation of the Most Holy Redeemer would be established in that city. The prediction of the Saint has been verified, and to-day, more than half a century since the first Redemptorist set foot upon the soil of the New World, the Fathers of the Congregation of the Most Holy Redeemer have charge of three churches in the capital of Louisiana. The second founder of that same Congregation, Blessed Clement Mary Hoffbauer, had, in the days of his deepest affliction, when he beheld his dear Congregation proscribed in the Austrian Empire, turned his eyes wistfully toward the New World, and even publicly declared that in case he were exiled from his country he would go to America. It was from that very Austria, the country of Blessed Clement, that the first Redemptorists came, and planted the banner of St. Alphonsus upon the soil of the United States. In the year 1828 Bishop Edward Fenwick, of Cincinnati, sent his Vicar-General, Rev. Frederic Résé, afterward Bishop of Detroit, to Europe to

obtain help for the extensive portion of the Lord's vineyard that had been committed to his care. At Vienna, Father Résé made the acquaintance of the Redemptorists. It appears that neither he understood the nature and circumstances of the Congregation, nor had the Redemptorists any knowledge of the mission Father Résé offered to them.

The Fathers of the Congregation were believed to be richly endowed with the goods of fortune, and to possess many influential friends, and several of the young members were ardent in their desires to devote their energies to the service of the American Missions, little reflecting on the difficulties they would encounter in trying to lead a Community-life according to their rules.

In the eyes of Redemptorists, acting according to the spirit of their Founder, this life of Community is of the most vital importance. Of this fact Father Résé seems to have had but a very imperfect idea, and imagined that the Redemptorists would be similar to secular Priests, entirely at the disposition of the Ordinaries of the diocese.

However, after the preliminary negotiations, the Superiors of the Congregation accepted the American Mission that was offered to them.

The General of the Congregation, at that time, Rev. Celestine Cocle, resided at Nocera' de Pagani, in Italy, a city where the illustrious Founder had spent the last years of his life. Having become Archbishop, he was succeeded in 1832 by Father Camillo Ripoli. The Transalpine branch of the Congregation was governed by Rev. Joseph Passerot, who had his residence at Vienna, and bore the title of Vicar-General.

The members of the Congregation appointed to begin the American foundation, were Rev. Simon Saenderl, Rev. Francis Haetscher and Rev. Francis Xav. Tschenhens, with the Lay-Brothers James Kohler and Wenceslaus Witopil. They set sail from Trieste on April 15th, 1832, and, on the 20th of the following June, arrived at New York. They celebrated their first Mass in America on the Feast of Cor-

pus Christi, in Christ Church, on Ann Street, New York. In that great city they found nearly a thousand Germans, attended by a Spanish Priest, who understood a little of their language. Father Saenderl was requested to leave one of his Priests in that city; but, as he had promised his services to the Bishop of Cincinnati, he could not accede to the petition.

On June 28th the Fathers continued their journey, going by steamer to Albany, thence by canal to Buffalo, whence they started via Cleveland for Cincinnati, where they arrived on July 17th.

Instead of immediately forming a community, as they had desired, circumstances forced them to separate. Father Tschenhens and Brother James remained at Cincinnati to take charge of the Germans, while Father Saenderl, with Brothers Wenceslaus and Aloysius started for Detroit, where they sojourned with the pioneer Priest Father Richard. On August 16th the Bishop, who had been travelling in Michigan, arrived at Detroit. On the 13th Father Haetscher had also arrived in the same city.

Father Saenderl was sent by the Bishop to Green Bay to take charge of a church that had lately been erected there. In the meantime on his way north, Father Haetscher had given his spiritual ministrations to the Germans at Norwalk, Ohio; Tiffin, Ohio; and at other places, while Father Saenderl had done the same in Detroit. After the latter's departure, Father Haetscher continued the work he had begun, and rendered great service during the cholera epidemic that then raged. Bishop Fenwick and Father Richard, having both fallen victims to the disease, he was left alone for a circuit of about twenty miles.

At the request of Father Baraga, Brother Aloysius was sent to Arbre Croche, Mich., to teach the carpenter's trade to the Indians.

Brother Wenceslaus had accompanied Father Saenderl to Green Bay, so that Father Haetscher was left alone at Detroit, where he remained until about October, when he

joined Father Saenderl at Green Bay. There the Fathers labored for the salvation of souls amidst numberless difficulties and the greatest poverty.

Their congregation consisted principally of French-Canadians and Indians. Two gentlemen, an American named Law, and Mr. Grignon, a French-Canadian, showed themselves very charitable toward the Fathers in their necessities. Some years ago, as I was giving a mission in Green Bay, the two daughters of the latter, ladies advanced in years, having heard that the Liguorians had arrived, called on us. They were children when Father Saenderl first came to their city.

Meanwhile Father Tschenhens had left Cincinnati and was laboring in another portion of Ohio. After spending three months in visiting different stations, he finally arrived at Norwalk where he gave a mission, and where he sojourned for some time, having sent Brother James to Green Bay. There was, at this time, a small frame-church at Norwalk. Father Tschenhens constructed a log cabin for himself, and also built a small school.

In August, 1833, Father Saenderl was sent by the Bishop to Arbre-Croche, Mich., to take the place of Father Baraga, who had been transferred to Sault St. Marie. Father Haetscher remained at Green Bay. Father Saenderl could now speak English, French and two Indian dialects. His proficiency in the latter was such that he even made a dictionary of those languages. He established three Indian villages, and, for a time admitted weekly twenty or thirty catechumens to baptism. The life of these Indians was admirable. Morning and evening they came together for common prayers, assisted at Mass daily, and prepared themselves with great fervor for the reception of the Sacraments. If space and time allowed, much could be written of the fervor of these neophytes. Father Saenderl labored amongst them until the middle of the year 1835.

In the spring of the preceding year, Father Haetscher had been sent by the diocesan Bishop to Mackinaw Island, near the straits of that name, between Lakes Huron and

Michigan. From here he departed to Sault St. Marie, and began to labor with the utmost zeal in the upper Peninsula of Michigan, both for the Indians and French-Canadians. He obtained a deserted barracks from the Commander of a military post and converted it into a church. It was shortly afterward burned by idolators, at the instigation of the Methodists. With it perished the fortune of the devoted missionary, the sum of ten dollars. After the destruction of his church at Sault St. Marie, Father Haetscher returned to Mackinaw.

Father Saenderl having left Arbre Croche, removed to Ohio, where he took charge of Canton, in Stark County. In the summer of 1835, the three Redemptorists met once more at Norwalk, Ohio; after a separation of nearly three years. They celebrated together the Feast of the Most Holy Redeemer, and again separated; Father Saenderl, at the request of the Bishop of Detroit, returned to Green Bay, Father Haetscher went to Sault St. Marie, and Father Tschenhens remained in Ohio.

In 1835 two Fathers, Rev. Joseph Prost and Rev. Peter Czackert were added to the American Mission. Father Prost was appointed Superior, and, on his arrival in America labored for a short time among the Germans in New York. Thence he repaired to Rochester, where circumstances forced him to sojourn for some time. Father Czackert, meanwhile, had gone to join Father Tschenhens at Norwalk, whither Father Prost followed him. He shortly after joined Father Saenderl at Detroit, whence they both started for Green Bay.

The following year, 1836, Father Prost left for Rochester, N. Y., to undertake the care of the Germans in that city. Here he sojourned with the Pastor, Rev. Bernard O'Reilly. In the spring of 1837 Father Haetscher returned to Europe.

In 1838, a mission having been offered to the Redemptorists in Jasper County, Indiana, Father Czackert was sent thither. The foundation, however, did not succeed.

The Redemptorists had now been more than six years in America, and all their efforts to bring about the foundation of a regular Community had failed; it was not until 1840 that they finally succeeded in their endeavors. The first community was established at Pittsburgh, in that year. Its members were Fathers Prost, Tschenhens and Czackert, with the Brothers Aloysius Schuh and Louis Kenning. Father Haetscher had departed for Europe, and Father Saenderl, after laboring in Wisconsin and Michigan, had gone to Rochester, N. Y. The edifice they used as a church at Pittsburgh they dedicated to St. Philomena.

In 1840 Father Prost, being invited by Archbishop Eccleston to the Provincial Council of Baltimore, preached while in that city in old St. John's Church. A short time after, the church just mentioned was given to the Redemptorists. Its pastor, Rev. Father Bayer, left for Europe, and on his return to America entered the Congregation of the Most Holy Redeemer. Thus began the work of the Redemptorists among the Germans in Baltimore.

The time had now arrived when the first novice was to be admitted into the Congregation in America; one, namely, who was to become its most distinguished member and brightest ornament. We mean Rev. John Nepomuc Neumann, afterward Bishop of Philadelphia, and the cause of whose canonization has been introduced at Rome.

John Nepomuc Neumann was born at Prachatitz, an ancient and beautifully situated city of Bohemia, on March 28th, 1811. He studied at Budweis, the episcopal See, and later at Prague. After a youth spent in the exercise of piety and study, he came to America in 1836, to consecrate himself to the work of the missions in that distant field of the Lord's vineyard. He was admitted into the diocese of New York, and received Priest's Orders on June 25th, 1836, having previously been ordained Sub-Deacon and Deacon at New York, by Bishop Du Bois. Immediately after his ordination he started for the field of labor allotted to him, around Niagara Falls, and began with great zeal to work for the

salvation of souls. On his way he stopped at Rochester.

A year previous to these events, Father Prost had arrived at Rochester, on his way from New York to Ohio. On the same Sunday that Father Neumann began his labors July 10th, 1836, Father Prost was again in Rochester.

This was the first meeting of Father Neumann with a Redemptorist. At the request of Father Prost, he remained in Rochester a few days longer. Father Neumann, says his biographer, the late Father Berger, C. SS. R., describes his new friend as a saintly, amiable priest, whose acquaintance awoke in him the first desire to enter the Congregation of the Most Holy Redeemer.

Father Neumann worked most zealously as a secular priest until the year 1840. He had grown more and more acquainted with the Redemptorists, and the desire of joining them was gradually awakened within him. "For four years," he writes in his journal, "I strove earnestly to animate my people to fervor similar to that which I remarked in St. Joseph's parish, Rochester; but I did not succeed. This, added to a natural, or rather a supernatural longing to live in some society of priests, so as not to be left to myself in the midst of the thousand and one dangers incidental to the world, inspired me with the thought of entering the Congregation of the Most Holy Redeemer. On that same day, nay, at that same hour, September 4th, 1840, I applied to the superior, Rev. Father Prost, for admission. On the 16th of the same month I received permission to enter, with directions to repair to Pittsburgh. Immediately on receipt of this letter, I notified Right Rev. Bishop Hughes, administrator of the New York diocese, of my intention, begging his blessing and requesting him to send a priest, or rather priests to take charge of the different parishes. Reluctantly, and only after long deliberation and repeated refusals, did the Bishop grant me my discharge."

Father Neumann finally entered the Congregation of the Most Holy Redeemer, October 18th, 1840, at Pittsburgh. His brother, Wenceslaus, followed him on the 13th of No-

vember, and entered the Congregation as a lay-brother. Brother Wenceslaus is still alive and was one of the witnesses in the cause of his deceased brother's canonization. Father Neumann was the first Redemptorist novice in America. He received the habit of the Congregation in the church at Pittsburgh, on the Feast of St. Andrew the Apostle, Nov. 28th, 1840, from the hands of Father Prost.

Towards the end of the year 1840, five more Redemptorists arrived in America; they were Fathers Alexander Czvitkovicz, Gabriel Rumpler, Louis Cartuyvels, Mathias Alig, and a Professed Student, Joseph Fey. Father Alexander succeeded Father Prost in the office of Superior. The latter, some time after, returned to Europe. On June 5th, 1841, Frater Joseph Fey was ordained a priest.

Another priest had entered the congregation in America namely, Rev. Benedict Bayer, former pastor of the German congregation in Baltimore.

By a decree of the Holy See, dated July 2d, 1841, the Congregation of the Most Holy Redeemer was divided into six Provinces: the Roman, Neapolitan, Sicilian, Franco-Suabian, Austrian and Belgian. The Provinces outside of Italy were governed by the Vicar-General, Rev. Joseph Passerat, while at the head of the entire Congregation stood the Rector-Mayor, who resided at Nocera dei Pagani, in the kingdom of Naples. The mission in the United States remained directly subject to the Vicar-General until 1844.

Meanwhile the novitiate of Rev. John N. Neumann had drawn to a close, and on January 16th, 1842, he made his vows at the house of St. James in Baltimore, and on the 2nd of July following, Father Bayer was admitted to his profession. About the same time Rev. Joseph Mueller entered the Congregation. He was a native of Austria, and had come to this country as a priest. The Redemptorists at Baltimore attended to the spiritual wants of the Germans of that city, and also visited many stations dispersed throughout the states of Maryland, Virginia and Pennsylvania. Thus Cumberland, Harper's Ferry, Martinsburg, Richmond,

Frederick, York, Columbia, Strasburg, and other places were at intervals witnesses of their zeal.

Father Tschenhens, occasionally assisted by the other Fathers, still labored in Ohio, and beside Norwalk, attended to Tiffin, Mansfield, Wolf's Creek, Thompson, and other localities.

The year 1842 witnessed the establishment of the Redemptorists in the city of New York. Until 1833, the Germans of that city had been almost entirely destitute of spiritual aid; although, as we already mentioned, a Spanish priest who had some knowledge of their language, occasionally ministered to them. In 1833 Father Raffeiner took upon himself the charge of these spiritually destitute souls, and in course of time erected a church that was dedicated to St. Nicholas. During six years Rev. John Raffeiner labored for the Germans in New York. After his departure for Williamsburg, several Priests attended St. Nicholas' Church, until in 1842, when it was offered to the Redemptorists. Father Gabriel Rumpler was the first Father who was sent thither.

About the same time a foundation was begun at Buffalo, N. Y. The Congregation had thus begun to spread, and with the increase of labors an increase of workmen in the Lord's vineyard became necessary. To obtain aid Father Alexander went to Europe towards the close of the year 1842. In April, 1843, Rev. Ernest Glaunach, and the novice Francis Xavier Seelos, afterward known for the sanctity of his life, arrived in America. A few days after they were followed by Father Alexander, who brought with him from Belgium several workers, namely: Fathers Peter Cronenberg, Louis Gilet, Francis Poilvache, and the student Henry Tappert. Father George Beranek, who is still amongst the living, and Father Francis Krutil arrived from Austria in June. The same year witnessed the arrival of Rev. Joseph Helmpraecht from Bavaria.

About this time the station at Norwalk, Ohio, was reliquished; some time previous the Redemptorists had also

ceased to work for the Indians in Wisconsin and Michigan. If the pioneer-life they had been forced to lead in the beginning was a thing of the past, their field of activity was being widened in another direction. Regular Communities were being organized according to the spirit of their rules. They had establishments at Pittsburgh, Rochester, Baltimore, New York and Buffalo, and in 1843, they began one in Philadelphia. The Germans of that city who dwelt too far from the Church of the Holy Trinity, requested Bishop Kenrick to allow them to build a church of their own; the request was granted, and the new congregation offered to the Redemptorists. This was the beginning of St. Peter's parish, of Philadelphia.* About the same time St. Paul's Church was being built, and it was to have been dedicated to the Prince of the Apostles; but, acceding to the request of the Germans, the Bishop decided that the German Church should have St. Peter as its patron, and the other church be dedicated to St. Paul. A third foundation was begun in Pennsylvania in the same year.

In 1842 a German colony had been established in the western part of the State, in Elk County. The land had been sold to the Germans by some speculating company of Boston, Mass. The original idea of the community was socialistic in its nature, and property was to be in common. In 1843 Father Saenderl arrived in their midst to administer the sacraments. He remained among them about six weeks.

In course of time the Redemptorists established themselves for good at the colony, and continued their labors there for many years.

In 1844 the American missions belonging to the Redemptorists were united to the Belgian Province of which Father Frederic von Held was Provincial. The Congregation also acquired several new members in Fathers

*The Congregation for a time worshipped in a frame chapel. Rev. George Baraneck, C. SS. R. was the first pastor, and he was assisted by Rev. H. Tappert, C. SS. R.

Schaeffler, James Nagel, and Nicholas Petsch. In the same year Father Seelos was ordained priest. There now existed at Baltimore two communities, that of St. Alphonsus and that of St. James. Father Czackert had also labored at New Orleans and laid the foundations of a future establishment in that city.

In 1744 the Redemptorists also obtained a foundation at Munroe, Mich., offered them by Bishop Lefevre. Fathers Louis Gilet and Francis Poilvache were sent thither. In order to provide for the education of the children in that city, Father Gilet founded, with the approbation of the Bishop, a Congregation of Sisters, originally called Sisters of Providence, a name that was afterwards changed to that of the Immaculate Heart of Mary. The first sister with whom Father Gilet began the foundation is still alive at the community of West Chester, Pa. The Congregation has at present a large convent at Munroe, Mich., besides many missions in the dioceses of Detroit and Grand Rapids, and flourishes also in the dioceses of Philadelphia and Scranton.

In 1845 the American Redemptorists received an increase of members by the arrival of Fathers John B. Hotz, Anthony Schmid, Thaddeus Anwander, John B. Hespelein, Louis Coudenhove, Giles Smulders, Martin Hasslinger, and Christian Kauder. Father Czackert became superior instead of Father Alexander.

At New York the Fathers not only attended the German Church, but visited many outside missions, such as Albany, Poughkeepsie, Elizabeth, Paterson and other places. In the diocese of Philadelphia too, they visited the Germans at Easton, Wilkesbarre, Renwick, Waldy, New Albany and other stations.

In 1847 Father Neumann became Superior of the Redemptorists in America. In the same year the first death occurred among the Sons of St. Alphonsus on this side of the Atlantic, when the Lay-brother Joseph Bayer was called away. He was followed to the grave the year after by the

first Redemptorist Priest that died in America. This was the saintly Father Francis Poilvache.

This remarkable man was born at Eben Emael, in Belgium, on March 15th, 1815. From his earliest youth he was distinguished for his piety. Having studied at the Royal College of Liege, and at the Petit Seminaire of Rolduc, in Limburg; he entered the Congregation of the Most Holy Redeemer at St. Trond. After his profession he completed his studies at Wittem in Limburg. Many were the trials he had to encounter; but he came victorious out of the combat. Shortly after his ordination he was sent to America, where he arrived on April 20th, 1843.

He labored for a while at Rochester, and then he was sent to Monroe. To the present day his memory is held in benediction, and all speak of Pere Francois as of a saint. Some years ago, while engaged in collecting material for a biography of his, I met many who had known him and who were persuaded that God had given him the gift of miracles. Some wonderful occurrences were related to me. His career was brief and suddenly cut short. A contagious disease, the spotted fever, raged at Monroe, and Father Poilvache fell a victim to it. Though ill only a short time, he did not die unprepared. He foretold his death, that occurred on January 27th, 1848. Father Smulders, who was his companion at Monroe at the time of his death, has assured me that he appeared after his decease in a glorified state, and at the same moment, to all the members of a family several of whom were Protestants. They were gathered together in a room, and all beheld the apparition. Each inquired of the other whether he had seen Father Francis, and all admitted having beheld him. The conversion of several of the Protestant members of the family was the result. He certainly died in the odor of sanctity.

Another foundation had been accepted the previous year; namely, in Michigan, in the city of Detroit. St. Mary's Church had been given to the Redemptorist Fathers.

The old church has since been replaced by a splendid edifice, erected by the Franciscan Fathers, who succeeded the Redemptorists in St. Mary's parish. A foundation was also established in New Orleans, La., in 1847. The Redemptorists were thus gradually spreading over the entire country. The house at New Orleans has cost the Congregation the lives of many of its members who have fallen victims to the yellow fever. The first to die was Father Czackert, who succumbed on September 2nd, 1848.

A few months later there arrived in the United States one of the most eminent members of the Congregation of the Most Holy Redeemer, Father Bernard Hafkenscheid. This renowned missionary was born at Amsterdam, in the Netherlands, on December 12th, 1807. Having completed his studies at Rome, where he possessed among his fellow students the Sovereign Pontiff Leo XIII, and having been ordained a Priest, he soon after entered the Congregation of the Most Holy Redeemer. He made his vows in Austria, October 17th, 1833, and soon after began his labors in Belgium and the Netherlands. He attained high distinction as an orator, and to the present day is spoken of in Holland as a most powerful preacher. There is hardly a hamlet in Holland where the name of Father Bernard is unknown.

In 1845 he accompanied the Belgian Provincial, Father Frederick von Held to the United States, to make a canonical visitation of the recently established communities. This was only a passing visit to the country. In 1848, however, he was appointed Vice-provincial of the Redemptorists in America, where he arrived on January 8th, 1849. He took up his residence in Baltimore. He then made a tour of the country, visiting Pittsburgh, Cincinnati, St. Louis, New Orleans, Philadelphia, New York, Rochester, Buffalo, Detroit, Munroe and other places.

In the middle of the year 1850, he returned to Europe to assist at a meeting of the Provincial of the Congregation at Bischenberg, in Alsatia. On June 22nd of the same year, Pius IX erected the American houses of the Redemptorist

Congregation into a separate province, and Father Bernard was appointed first Provincial, and thus crossed the Atlantic for a third time. He remained three years in this office, when he returned to Europe. He labored in Great Britain and in his own country until his death, that occurred September 2nd, 1865.

Since the erection of the first American Province, the Congregation of the Most Holy Redeemer spread rapidly, and to-day it has two Provinces in the United States, the headquarters of which are at Baltimore and St. Louis. The successors of Father Bernard at Baltimore, were Fathers Ruland, De Dycker, Helmpraecht and Schauer, the present Provincial. The Provincial of St. Louis is Rev. William Loewekamp, who succeeded Father Jaeckel in 1877.

The Redemptorists have at present twenty-two houses in the province of Baltimore, and seven in that of St. Louis. Their work is no longer confined to the Germans and French, as it was, to a great extent, in the beginning; but many of their houses are now attached to parishes, the members of which claim English as their native tongue. The province of Baltimore possesses three houses in the Dominion of Canada, at Quebec, Toronto, and St. John, N. B. The communities of St. Anne de Beaupré, near Quebec, and Montreal belong to the Belgian Province. The three provinces give missions throughout the length and breadth of the land, and the Province of Baltimore has carried its apostolic labors as far as Newfoundland. About half of the young Redemptorists in the United States at present are of Irish descent.

Most of the Redemptorist missions at present are given in the English language. They, however, also give many missions in German and French, and of late years have also preached these exercises in Dutch, Bohemian and Italian.

God has blessed the grain of mustard seed, watered by the sweat of the pioneer Redemptorists, and the Congregation of St. Alphonsus, in America, has, although through many tribulations, reached a high state of development and

gives much promise for the future.

The saintly Bishop Neumann, whom we had occasion to mention, died in his Episcopal See at Philadelphia, on January 5th, 1860. The cause of his canonization has been introduced at Rome, and we hope soon to number him among our American saints. We raise our eyes to heaven where we believe he lives to-day and hope that he may look down upon his confrers who may try to walk upon his footsteps.

A PRIEST AMBASSADOR TO THE UNITED STATES.

"Died at Lisbon, in September last, aged 74, Abbe Joze Correa Da Sarra, counsellor of finance, knight of several orders, member of several learned Societies, formerly minister plenipotentiary from Portugal to the United States, and well known in Europe and America as a distinguished botanist, and as a gentleman possessed of an uncommon share of Literary knowledge. In all the different countries in which he resided, during a long, active and useful life, a just tribute of respect was paid to his talents and genius, which, together with the kindness of his disposition and the brilliancy of his wit, ensured him everywhere the most friendly reception. His public services justified the high confidence of his government; his government, his literary merits have been acknowledged by several learned institutions in Europe and America, and by them, as well as by a large circle of friends, his loss will be deeply regretted."

Federal Gazette and Baltimore Advertiser, March 20, 1824.

THE CATHOLIC CHURCH IN CONNECTICUT–THE FIRST PRIEST IN THE COMMONWEALTH.

Read before the U. S. Catholic Historical Society, 1889,

Rev. Thomas J. Shahan, D.D.

The Seceders from Massachusetts Bay and the English Independents, who were the first settlers of Connecticut and Quimipiac, the present Hartford and New Haven, had small sympathy for any religion save their own. With them it was a settled matter that their shade of Calvinism was the correct color, and their form of Church discipline the proper one for Christians.

The ministers of the new settlements in the fertile valleys and along the charming shore were well agreed that the civil arm should be employed to sustain both doctrine and worship.

They were men of positive character, strong will, and, it cannot be denied, were gifted with patience, boldness, and foresight; witness the foundation at Saybrook, of Yale College. Their influence was paramount in the settlements from the beginning, and they have handed it down to their successors, so that it is safe to say that nowhere in this country is the influence of the Protestant ministry so wide-spread and far reaching in state, society and education, as in Connecticut.

From the beginning stringent measures were adopted to exclude all other denominations. These were especially severe in the New Haven Colony. The attendance at Congregational service was compulsory, under pain of fine, and on the same page of the New Haven Colonial records

may be seen fines of equal severity for missing service, getting drunk, laughing at the minister, and leaving one's matchlock at home. The support of the Church was by public tax, and the civil tax lists were used for apportioning the tithe. No other service could be held save that of the Congregational order.

The Bible, as the Ministers and Elders interpreted it, was the law, and it was always referred to for light, advice, precedents, solutions, etc., even in open court.

The original settlers, in great part, had left England for hatred of the Church by law established, and their first act in the silent depths of the forest was to establish by law the most intolerant of churches.

The first item in the Norwalk town records provides for the restraint of wandering swine, and the second for the erection of a minister's house. One of the earliest laws of New Haven made it expulsion for a priest to cross its borders, death to return, and every inhabitant a constable to apprehend him.

The first code of Connecticut made the settlement and support of a Congregational minister binding on every town and the civil power collected unpaid Church taxes by distraint.

In the course of time the necessities of social life, the ceaseless petty wars, the levelling action of commerce, the jealousy of the lay spirits, and the steady influx of newcomers seriously modified the simple theocracy which John Davenport had aimed at founding in New Haven, and the example of other colonies, together with the pressure of the home government, always hostile to New England, compelled a larger share of toleration in both settlements.

In the year 1706 the doctrines of the Church of England began to be preached in Stratford, and in 1722 a minister was settled there. In 1727 the general court granted to the Episcopalians liberty to organize a worship of their own, and freed them from the obligation of contributing to the support of the "Standing Order."

In 1729 this privilege was made to cover the case of Baptists, and even the detested Quaker, under the reign of Queen Anne, began to meet with toleration.

In 1743 a more general though guarded, act of toleration was passed in the following terms: "Be it further enacted that for the future any of his Majesty's subjects, being Protestants, inhabitants of this colony, that shall soberly dissent from the way of worship and ministry established by the laws of this Colony, that such persons may apply themselves to this Assembly where they shall be heard."

However, individuals were still subject to be taxed for the support of the Congregational Church, and by law were so liable until the year 1818.

As for the Catholics they were by law proscribed until the year 1791, when the first amendment to the Constitution made it possible for them to organize public worship without fear; up to that time they labored under every disadvantage in Connecticut, for while a Protestant, of whatever sect, might, in the last century become a naturalized member of the colony, without violating his conscience, the Catholic could not, for he had to take the oath of abjuration, allegiance and supremacy, which obliged him to renounce the Pope, and deny the Blessed Sacrament.

In fact in the year 1773 Francis Fourgue, a native of Toulouse, domiciled in Fairfield, and in 1775 Don Gabriel Sistera, a native of Barcelona, domiciled in New London, applied to the General Court for naturalization, and were admitted on fulfillment of the condition above mentioned.

Finally, in the year 1818, thanks to the exertions of such men as Oliver Wolcott and Jared Ingersoll, the old charter of Charles II and the Encrustation of puritan custom, privilege and interpretation were abandoned, and, by a small majority, and after serions compromise, a liberal constitution, in line with that of the United States was adopted, Thenceforth all legal union of the State and Congregationalism disappeared.

Under such circumstances as have been related, few

Catholics ever sought the intolerant soil of Connecticut during the first hundred and fifty years of its existence, and these few it is hard to trace. Had they come in numbers they would have met with persecution. The loss of blood and treasure in the French wars, the large Irish Protestant emigration in the eighteenth century, the common perusal of such books as the "Simple Cobbler of Aggawam," [Springfield,] and the "Master-key to Popery," the dense ignorance of Catholic tenets, the teachings of the ministers, and the ancestral dislike and contempt for the Gael, would have been sufficient reasons to provoke a bloody welcome. It took the patriotic sacrifices of Irish and French Catholics in the Revolution to unlock the doors of Connecticut, which for one hundred and fifty years had been barred against the Roman Catholic religion.

Until the very end of the last century, a drunken crowd of sailors and townsmen paraded annually through New London, a grotesque figure of the Pope, which they finally consigned to the waters of the Sound, after the groggeries had paid tribute to their thirst.

When Hartford and New Haven were settted, England had been a full century in the bonds of heresy, and for this and other reasons, it is hardly probable that many of the original colonists were in any way connected with the ancient faith. But it is a strange thing that three of the most noted English puritans had Catholic brothers, equally noted in their respective spheres. The brother of John Davenport was the famous Christopher Davenport, alias Francis à Sancta Clara, a Franciscan, who did good work in the darkest half-century of the Catholic Church in England.

The brother of Lord Kimbolton, a supporter of the Puritans, and afterwards Earl of Manchester, was Walter Montague, Jesuit, well-known for his "pernicious" activity in furtherance of the Catholic Cause. The brother of the parliamentary Colonel and regicide William Goffe, was Dr. Stephen Goffe, who became Superior of the famous Paris Oratory, and the friend of all English exiles on the Con-

tinent, during the stormy years of Cromwell's Protectorate.

The first priest we meet with in the scanty annals of the infant settlements is the Rev. Gabriel Druillettes, one of the heroic band of Jesuit Missionaries who coupled the teaching of Catechism with the practice of Statecraft, and were as much at home in the councils of rulers as in the wigwams of the savage.

"On the last day of August. 1650," says the historian of the Catholic Church in the United States, "though spent with a laborious winter mission on the shores of the Gulf, (St. Lawrence,) he took up his staff to accompany the Indians to their lodgings on the Kennebec. The patient, self-denying Jesuit went also in a new character. He bore letters accrediting him to the governing powers in New England, with whom the Canadian authorities proposed a free intercolonial trade, and to whose humanity they appealed for aid or volunteers to check the Iroquois, who menaced all that was Christian." After attending to the affairs of his mission, and consoling the affectionate Abnakis, the patriarch, for such he was called, even in New England, set out in November for Boston. "He was accompanied," says Dr. Shea, "by Noel Negabamet, the Chief of Sillery, embarking at Merry Meeting Bay, with John Winslow, whom the missionary calls his Pereira, alluding to the friend of St. Francis Xavier.

At Boston, [Charlestown,] Major General Gibbons received him courteously. Father Druillettes says: "He gave me the key of a room in his house where I could in all liberty say my prayers and perform the exercises of my religion. As he would naturally carry his missionary service with him, we may infer that Father Druillettes offered the holy sacrifice in Boston, in December, 1650. He delivered his credentials, urging the cause of his countrymen and the claims of his neophites, which he pleaded also at Plymouth. At Roxbury he visited Eliot, who pressed him to remain under his roof till Spring; but winter had no terrors for him. After receiving a reply from the governor and pre-

senting his case to the leading men, he sailed early in January for the Kennebec, and in the following month resumed his missionary labors.

He returned to Canada in June, but was again accredited in a more formal manner, as envoy with Mr. Godefroy, to the Commissioners of the New England colonies, who were to meet at New Haven.

Thither the missionary and his associate, Mr. Godefroy, proceeded, and in September, 1651, the Catholic priest pleaded in vain for a brotherhood of nations, and for a combined action against a destroying heathen power.

"When the commissioners were at New Haven, says Trumbull, in his history of Connecticut, Monsieur Godfrey and Monsieur Gabriel Druillettes arrived in the capacity of commissioners from Canada. They had been sent by the French Governor, Monsieur D' Aillebout, to treat with the Colonies. They presented three commissions, one from Monsieur D' Aillebout, another from the Council of New France, and a third to Monsieur Gabriel Druillettes, who had been authorized to publish the doctrines and duties of Christianity among the Indians. In behalf of the French in Canada and the Christianized Indians in Acadia, they petitioned for aid against the Mohawks and warriors of the Six Nations. They urged that the war was just, as the Mohawks had violated the most solemn leagues, and were perfidious and cruel. That it was a holy war, as the Acadians were converted Indians, and the Mohawks treated them barbarously because of their christianity. They insisted that it was a common concern to the French and English Nations, as the war with the Six Nations interrupted the trade of both with the Indians in general. Monsieur Druillettes appeared to be a man of address. He opened the case to the best advantage, displaying all his art, and employing his utmost ability to persuade the Commissioners to engage in the war against the Six Nations. He urged that if they would not consent to join us, they would at least permit the enlistment of volunteers in the

United Colonies for the French service, and grant them a free passage through the Colonies by land or water, as the case might require, to the Mohawk country. He also pleaded that the Christianized Indians might be taken under the protection of the United Colonies. He represented that if these points could be gained they would enter immediately upon a treaty for the establishment of a free trade between the French and English in all parts of America.

The previous year, 1650, Father Druillettes had written to Governor Winthrop, of Connecticut, asking for his good will and influence before the General Court at Hartford, and personally with the Commissioners for Connecticut and New Haven. The letter is in Latin, and directed to the most illustrious lord, Sir John Winthrop, Knight, at Pequott River, New London.

In this touching letter the old Jesuit pleads principally the cause of his Indians, whom he tenderly styles: "prae cœteris omnibus mortalibus Ovis illa Centesima Errans, et derelicta in Deserto, quam unam, relictis nonaguita novem, quaerit sollicite, ut inventam gaudens in humeros imponat Dominus Jesus Christus." He appeals to Connecticut pride by referring to the successful war against the Narragansetts, and signs himself: "ubicum terrarum me detineat Dominus Jesus qui me vocavit ad vitam et mortem inter barbaros docendos agendam, tuæ universa Familiae vivam et moriar, ac potissimum Ver eximie.

Tibi addictisimus in Domino Jesu, pro quo, quia pro fratribus ejus Barbaris Christianis Legatione fungor

GABRIEL DRUILLETTES, S. J.,

Presbyter-docens in Kenebek.

Father Druillettes had arrived in Boston from the Kennebec in the last half of August, 1651, and went on to New Haven in the company of the Massachusetts Commissioners, doubtless across the present territory of Rhode Island, by the settlement at Providence. At Groton he

crossed the Thames to New London, where he probably found time to spend a few hours with the brave, learned, ingenious and courtly Winthrop, and to say mass by the same courtesy he received at the hands of the rough soldier Gibbon, at Charlestown. From New London the road led on to Saybrook, and who will deny that it warmed the Jesuits' heart to look, on an August morning at that meeting of the waters—the mighty river and the placid sea. The land he stood on was claimed by a Fenwick; but little did the Missionary think that the first Catholic Missions in Connecticut would be opened up by a bishop of that name. The trail or path lay thence along the shore to Branford or Montowese, and when in the early September he entered the palisaded borders of Qunnipiac, he must have been struck with the beauty of the site, the sweetness of the air, the prim and orderly arrangement of the hamlet, the activity of the people, and the strict military discipline within the enclosure.

If he were gifted with prophetic vision, his eyes, as he entered the Puritan settlement would rest upon a slight elevation to the south-west, where the first Catholic Church would one day be built, and where that elevation dipped into the sea, he would behold a Puritan temple, made over in time to the then proscribed Catholics.

As he crossed the Quinnipiac he would see the oyster-beds at its mouth and among them, in time, when the encroachments of commerce should have caused them to be filled up, a stately church arising to be dedicated by a papal Nuncio.

If he spoke in the first church, and it is not probable that the meeting was held elsewhere. his eye could rest on a spot in the ample common where a great stone temple, in honor of the Mother of God, would one day lift its head in the very Arx of Puritanism.

Where the shadow of the great East Rock fell upon the plain, a large Asylum for the saving and educating of Catholic waifs and orphans would be visible to him, and

down by the edge of the great common, where the sea came up to Oak and Commerce Streets, he would behold the churches of two nationalities, not one of whose citizens had yet visited New England.

Doubtless he would know from common report or from the conversations of one John Davenport, the mover of this new enterprise, that his brother Christopher was a Franciscan friar in England, and the Jesuit might see across the Quinnipiac in the flat, reedy plain a populous quarter, and in its midst a Catholic Church, dedicated to a Franciscan Saint, even the father of the Brotherhood.

But, as a matter of fact, the Jesuit, instead of meeting with a small share of success, found the commissioners opposed to him.

Previous to his arrival in New Haven, he had written a letter to the Commissioners for Connecticut and New Haven, asking that the meeting be held at Boston, where, doubtless, he thought he had more friends, and where a more liberal spirit prevailed. He also detailed the arguments for his petitions. To the first point it was replied that it was inconvenient to go to Boston; to the second "such answer was made as might have stopt all further proceedings." It must have therefore, been more evident to him that he would meet with failure at New Haven. However he had orders to meet the Commissioners and from them jointly to receive his answer, which was a polite and guarded dismissal of all his requests. With regard to his Indians, he was told indeed that "the English looks upon all such Indians as receive the yoke of Christ with another eye than upon others that worship the Diuell." This was hardly satisfactory language to the man, who wrote to Winthrop a letter breathing the Apostolic spirit of a Saint Patrick or a Saint Boniface. To his request for aid against the Mohawks, answer was made that "the English desire by all just means, to keep the peace [if it may be] with all men, even these Barbarians."

To the proffer of free trade they made reply that they

desired it not if they had to take it on such terms as the Company of New France gave to the unlicensed French traders within its territory. Complaint, moreover, was made that the French on the borders, and the Dutch resident at Hartford, sold rum to the Connecticut Indians. They might have added that Father Druillettes was ahead of his time in Connecticut with his scheme of brotherly union, his apostolic love for the savage and his generous willingness that a Protestant commonwealth should exercise a protectorate over Catholic Indians. They might also have added that they desired not overmuch close dealings with Priests and Catholics, lest the godly become degenerate, and be attracted to a more alluring fold.

Their policy seems to have been illiberal and unchristian and such was, without doubt, the conclusion of the little embassy, as the priest and his companions wended their way back to Boston, thence to set sail for his mission on the Kennebec, to which he had consecrated his life; the gentle Abnakis, who in return have preserved to this day, the Catholic faith of Druillettes.

In the same month the battle of Worcester was fought, a Puritan King was enthroned; all necessity of conciliating the French settlements disappeared, and the long conflict was entered on that ended only in the disaster, first, for France, which lost her possessions in North America, and then for England, when the disappearance of their French enemies emboldened her colonies to strike for their own liberty.

THOMAS J. SHAHAN, D.D.

SKETCH OF FATHER LOUIS ANDRÉ, S. J.

An Early Wisconsin Missionary.

By Rev. A. E. Jones, S. J.

Father Louis Andre was born in 1623, and previous to his coming to New France he had entered the Society of Jesus as a member of the province of Toulouse. As a Canadian missionary he was within the jurisdiction of the province of France. Father André reached America on the 7th of June, 1669.*

1669. But a short time elapsed before he was sent to the Western Missions, where Claude Allouez, Jacques Marquette, and Claude Dablon, together with the coadjutor Brother Louis Le Boesme, were already toiling in the Master's vineyard. Allouez, who was stationed at the mission of St. Francis Xavier, Green Bay, informs us in the Relation of 1670, but in somewhat ambiguous terms, that "le P. Louys André, arrivé icy l'an passe, destiné du premier abord a cette mission, ou il est donc allé, apres avoir fait icy un an de noviciat de mission, parmi les Algonquins qui y font leur demeure." †

Allouez, whose sphere of action was, as we have said, in the vicinity of the "Baie des Puants," had gone for a time to Sault-Ste. Marie, which was the original destination of André. The confusion in the passage quoted arises from the fact that Allouez speaks as if he were writing from the Bay and from the Sault at the same time.

André's year of apprenticeship to a missionary life was made, we presume, in part at St. Francis Xavier's at the Baie des Puants, and in part at St. Ignace, Michilimakinac. The latter was founded as a mission in 1670.‡ Father André

* Martin's Catalogue, 1886.

† Rel., 1670, edit. Quebec, 1558, p. 101, col. 2. Conf. Rel., 1671, p. 31, col. 2.

‡ Rel., 1671, p. 39, col. 2.

seems to have passed the summer months at the Bay and the winter season at St. Ignatius; for he himself tells us: "cette Isle fameuse de Missilimakinac, ou nous avons commencé l'Hyver dernier la mission de Saint Ignace."§

1670. On the 20th of May, ‖ Allouez, leaving the neighborhood of the Bay, had set out for the Sault, and from him we ascertain the fact that Father André had already reached that post with Father Druillettes, who had journeyed with him. To be able to form an adequate idea of the hardships endured by F. André, and to obtain a graphic account of his apostolic labors, the Relations themselves should be consulted, as therein the facts are given often in his own words.¶

I would beg the reader to bear in mind that my intention in giving this notice on Andre's life is to present a simple record of dates and facts, and to supply references which may enable all without difficulty to find in published documents the full details of his career. These details are too lengthy to find place in the present sketch.

On the 28th of August* Father André set out for the mission of Mississagué (wide-mouth river), on the northern shore of Lake Huron. He arrived there three days after. As soon as the exercises of the mission were ended, he proceeded to Ouiebitchiouan,† an island in the same lake lying opposite Ekaent8ton [Manitoulin,] where he remained twelve days.‡ After sojourning on the latter island, continuing unremittingly his apostolic labors in spite of famine,§ he finally reached Lake Nipissing,‖and there spent three months instructing the 8tisk8agami (long-haired).¶

As the ice broke up* he returned to Ekaent8ton, and for three weeks he preached to the Amik8e,† or Beaver nation, who had taken up their abode on the island. Provisions were

§ Loc. cit. ‖ Rel., 1670, p. 101, col. 2, and p. 100.
¶ *E g.*, Rel., 1671, p. 31, col. 2, et passim.
* Ibid. † Rel., 1671, p. 32, col. 2, ‡ Ibid.
§ Ibid., p. 33, 34. ‖ Ibid., p. 35, col. 1. ¶ Ibid., p. 36, col. 1.
* Rel., 1671, p. 36, col. 1. † Ibid.

now more plentiful, as the hunt of the moose had proved successful, and God gave him, as he says, wherewith‡ to "couler doucement la fin de l'hyver." This, to all appearances was toward the end of the winter 1670–1671. The summer months of 1671 he passed at the Baie des Puants.§

1671. We next find F. Andre at Michilimakinac, where he spent part of the winter‖ with the Etionnontatehronnon Hurons,¶ and other Indians, who had returned there as exiles to their old habitation.

On the 15th of December, 1671, he set out to return to Green Bay.* After a tedious and perilous journey, owing to the ice especially, he reached his destination, and occupied the remainder of the winter journeying from village to village† and evangelizing the tribes settled in the neighborhood.

It was in this year, 1672, that the old Relations were discontinued.‡ So, to follow F. André, we must consult the "Relations Inédites," published by F. Felix Martin, S. J. (Paris, 1861), from the original manuscripts preserved in the archives of St. Mary's College, Montreal, and supplemented by others found in Paris and Rome.

1672. Father André was stationed at Green Bay In 1672, and I might say permanently. He had for his companion Father Allouez. André records in the beginning § of his Relation that on the 22d of December, 1672, his wigwam having caught fire, his writing materials and his diary were consumed. He, however, recalled to mind that it was on the 16th of November, 1671,‖ the very day of his arrival at Chouskoanée, that he had taken informal possession of the St. Xavier mission in the Baie des Puants, or what is now Green Bay. Later on, the new superior of the Ottawa mission, or upper lake region, Father Henri Nouvel, appointed him in a more formal manner.¶ He spent three months of this year at Chouskonabika,* assiduously instructing the Indians of that

‡ Ibid. § Rel , 1672, p. 39, col. 1. ‖ Rel., 1671, p. 37, col. 2. ¶ Ibid., col. 1.
* Rel., 1672, p. 39, col. 1. † Ibid., p. 40, col. 1.
‡ Why? See "Relations Inedites," I Vol., Introduction, p. xxii. et seq.
§ Rel. In., I. Vol., p. 103. ‖ Ibid. p. 104. ¶ Ibid. * Ibid., pp. 117, 118.

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locality.

1673. On the 15th of February, the first day of Lent, 1673, he repaired to the village of Oussouamigoung,† where his labors were crowned with success. But, owing to a promise he had made F. Allouez, he reluctantly left his neophytes, on the 6th of March,‡ to return to the residence at the Bay. Here, day after day,§ from morning to sundown, the Indians flocked to his cabin to be instructed in the Christian faith. On the 24th of March,‖ the Indians struck their tents, intending to camp nearer the mouth of the river,¶ and on the day following, F. Allouez returned from a mission to the Outagamis, thus leaving F. André at liberty* to go on his own annual eight days' retreat, which time is spent in seclusion, prayer, and meditation.

Toward the end of April of this same year, 1673,† F. André undertook a mission to the Maloumines or Folles-Avoines, but he does not specify what length of time he spent among them.

1674. In the following year, 1674, he returned the mission of Ouassatimoun (sic), and premises by saying that it was hif third visit.‡ On the 16th of November, the river of the Folles-Avoines, or Maloumines, being completely frozen over, he was prevented from following the Indian bands to the extremity of Cape Illinois, and saw himself in the necessity of patiently awaiting their return at the end of January, 1675.§

Dablon, in one of his letters dated Quebec, 24 Oct., 1794,* thus speaks of André and his labors: "The first residence (of the Ottawa mission) is situated on the shores of the Baie des Puants, and bears the title of St, Francis Xavier. The residents are F. Allouez, that saintly and accomplished missionary, F. Marquette, of whom I have just spoken, and Louis André, who reaps an abundant harvest, thanks to his constancy

† p. 118. ‡ p. 120. § Rel. In., 1 Vol. p. 121. ‖ Ibid., p. 122.
¶ Fox or St. Francis Xavier's River. See Ibid., p. 122 note.
* Ibid., p. 122. † Ibid., pp. 223, 224. ‡ Ibid., p. 229. § p. 233.
*Rel. In., II. p. 7.

and indefatigable assiduity." And in the body of the Relation, 1674–1675, we are told that "the next mission (to be mentioned) is that of St. Francis Xavier, located a little further than the Baie des Puants. It is as it were the rallying point of a great number of different bands, who dwell in the neighborhood. F. André labours among those who live along the Bay. By his firmness he has managed to tame these savages, the fiercest and most superstitious of the tribes, bringing them little by little by his determined efforts under the yoke of the Gospel. We might add that this church has received its formation from him. It is composed of four or five hundred Christian believers. The Father, in the course of last year baptised as many as one hundred and forty."†

1675–1676. André continued his labors at the Bay throughout the year 1675, and in giving an account of his mission, in a latter dated 30th April, 1676, mentions six ‡ nations as settled along either shore of the Baie des Puants. One of the unconverted Indians burnt down his cabin, but he persevered undismayed. The first fifteen days of his labors were spent with the Folles-Avoines, and after residing, at the expiration of that time, three more weeks among the Otiaraouatenon,§ he passed on to the Winipegoucks. A band of Aia8as or Mascoutin-Nadouessis, who dwelt about six hundred miles further west and who had wandered to the vicinity of the Bay, profited also by his ministrations. This nation spoke the same language ‖ as the Puants or Winipegoucks. In this Relation some of F. André's curious observations on the rise and fall noticed in the waters of Lake Michigan are recorded.¶

1677. In the Relation of 1677 a few pages only are devoted to the Ottawa or Lake Michigan missions. F. Charles Albanel was then local Superior;** he had come up the previous year. It might be of interest to indicate here the different changes which had taken place in the Ottawa, or upper missions, since F. André's arrival. I find them recorded in the annual catalogues, the only copy of which in America, as well as I have

† Ibid. ‡ Ibid., p. 118. § Ibid., p. 119. ‖ Ibid., p. 120.
¶ Ibid., pp. 120, 121. ** Ibid., pp. 229.

been able to ascertain, is preserved in the archives of St. Mary's College. It is in manuscript, and copied by F. Felix Martin, while in Rome. Unfortunately, even the Roman collection is incomplete.

The first change occurs in 1673, and I give the status of the mission as I there find it:

Ad Outoua. P. Hen. Nouvel, Sup. in lac. Huron. cum 2 fam.

P. Gab. Druilletes curat miss. S. Mar. ad Saltum.

P. Claud. Allouez et Ludov. André in miss. S. Francisc.

P. Jac. Marquette in miss. S. Ignat. A verno tempore suscepit iter versus Mare Pacificum seu Sinense cum gallis comitibus et Algonq.

P. Philip. Pierson, miss. Huron. S. Ignat. curat cum fam. Coadj. Ludov. Le Boesme.

P. Bailloquet, miss. Nipissin, cum 2 fam.

1674. Ut supra, Insuper P. Ant Silvy cum P. Jac. Marquette reduce.

1675. Ut supra.‡‡ Insuper P. Ant. Silvy ad S. Franc. Xav. et alter coadj. Ægid Mazier.

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†† The death of Jacques Marquette is not recorded in the above extracts. He died in 1675, on a Saturday, the 18th of May, and not the 19th, as is erroneously given in the original manuscript, which has been reproduced by J. G Shea and copied by others. This date I adopt out of deference to the original manuscript itself. On page 42 (confer "Discov. and Explor. of Mississippi," Shea, 1852, p. 58) it is stated: "La veille de son trepas qui fut un vendredi." And whatever ambiguity there may be in this expression it is cleared away by the explicit statement made on p. 50 (confer Shea, Ibid., p. 65): Aussi lay a-t-elle accordé la faveur qu'il anoit tonsjours demandée, de mourir un *samedy.*" Now, in 1675 there was no Saturday falling on the 19th of May, but the 18th fell on a Saturday. Moreover, 19th May, as the date of his death, is not contained in the body of the manuscript properly speaking, but is rather inferred from the heading of one of the sections on page 46: "Ce qui s'est passé au transport des ossements du feu Père Marquette, qui ont estéz retiréz, du sepulchre le 19e May, 1677, qui est le mesme Jour qu'il mourut l'an 1675." (Confer Shea, Ibid., for a free translation, p. 61). The headings might easily have been added at Quebec to an original account sent from the West, and now no longer extant, the better to divide off the matter in making the draught of the manuscript we still possess. The same mistaken date was adopted in the narrative of Marquette's death in the Relations of 1674–1675, sent by F. Dablon to the R. F. Pinette, his Provincial in France (see Rel. In., I. Vol., p. 31): "Il rendit paisiblement sa bienheureuse áme á son Créateur un samedi 19 de mai eutre ouze heures et minuit." Consequently he died in the night of Saturday and Sunday, but on Saturday, the 18th of May, 1675.

1676. Ut supra. Insuper P. Carolus Albanel profectus est ad illas missiones.

1677. Ut supra, except. P. Allouez miss. Illinen. PP. Albanel et André curant miss. S. Xav.; PP. Silvy et Pierson miss. S. Ignat.

F. André, throughout 1677, continued working assiduously among the Indians of the Bay, and regenerated by baptism one hundred catechumens. Twice this year had he incurred the dangers of being wrecked in the frail canoes of the natives.*

The "Relations Inédites" of 1672-1679 give no further particulars concerning F. André; but with the aid of the manuscript extracts from the catalogues,† we are able, with the exception of a few years, to follow his movements with certainty till his death.

1678–1684. From 1678 to 1681 we find him still at Green Bay; in 1682, at Michilimakinac. In 1683, he is with the Indians at Kiskakin. This was the last year of his missionary labors in the West.

1684–1690. He was now in his sixtieth year, and was recalled to Quebec, no doubt, with the intention of affording him a little rest after many years of hardship and apostolic toil. From the old registers in the archives of the Archbishopric at Quebec, we learn that F. André visited the Gulf of the St. Lawrence in the summer of 1684, proceeding as far as Kaši and Anticosti. It was no doubt as a kind of holiday trip. He was then named professor of Philosophy in the Jesuits' College at Quebec, a post he occupied in 1684 and 1685. And, though venerable in years, he did not think it beneath him to accept an appointment as professor in the lower forms of Quebec College. This duty he fulfilled from 1686 to 1690.

For a man of his ability and experience, blessed with a robust constitution and inured to toil, the task of teaching Latin rudiments and even more advanced classes, were mere

* Rel. In., II., p. 230.

† Archives of St. Mary's College, Montreal.

child's play. But his superiors no doubt had an ulterior object in view in his appointment. It was, we may presume, to afford him an opportunity and leisure of turning to account for the benefit of future missionaries his thorough knowledge of the Algonquin language. His Algonquin and Ottawa dictionary bears no date, but the little compendium, "Preceptes, Phrases et Mots," written, to all external appearances, about the same time, furnishes us with a clue. At page 45 we are given to understand that Allouez had already been about thirty years on the Indian missions: "Sylvestres alii aliis melius et clarius loquuntur etiam si nesciant se bene aut male loqui, sicut nostrates rustici, et P. Claudius Alloez, qui circiter 30 annos versatus est cum sylvestribus dixit mihi se non reperiisse duos sylvestres eodern omnino modo loquentes, presertim cum aliqua vox erat enucleanda, imo sœpe idem improbat quod dixerat, quod accidit ex mixtione nationum; nam quoad possunt ducunt uxores ex alia natione quam ex sua, quod invehit ingentem vocabulorum multitudinem et diversas dialectos."

Now, Claude Allouez landed on the 11th of July, 1658, and died the 27th of August, 1689,‡ giving an interval of 31 years between his arrival and his death; so that the compendium was not certainly written before 1688, though it might have been written after, as F. Allouez died after *about* thirty years of missionary life.

Besides the Dictionary and the collection of Precepts, etc., there were other of his works which survived him, but which I have not yet been able to discover. We are informed of this by the following inscription in a strange hand, written on the inside of the paper cover of the compendium:

COLLECTIO
SEQUENS EST CONSCRIPTA
A P. LUDOVICO ANDRE, QUI
FUIT SILVICOLARUM MONTANORUM
MISSIONARIUS AD ANN. M.D.C.XCIII

‡ Martin's Catalogue.

ALIA MANUSCRIPTA EJUSD. SCIL CATECHISMUS, RUDIMENTUM, ET EXHORTATIONES SERVANTUR IN ARCHIO TADUSSAKENSI, SUB N° . . . *

1691. In 1691 André is again on the missions, this time at St. Francis Xavier (Chicoutimi) and Lake St. Peter. † This was in the Lower Algonquin mission. It is well to remark that the Lake St. Peter here mentioned is not the well-known lake of to-day, which is merely an expansion of the waters of the St. Lawrence, and which lie between Montreal and Quebec but the one which bore also the Indian name of Chobmouchouan. This is evident from the fact that that same year and in the same Catalogue F.Vincent Bigot and F. Sebastian Rale, both belonging to the Abenakis mission, are marked as missionaries at St. Francis (de Sales), which is on the south-eastern shore of our present Lake St. Peter, Those who have the good fortune to possess a copy of the English edition of Charlevoix's "Voyage to Canada," etc., (Baldwin : London, 1763), will find therein a map on which this Lake St. Peter is set down (49° lat., 74° 3′ long.), though it is to be found on no modern government map of the province of Quebec.

In the archives of St. Mary's College, Montreal, is still preserved an old missionary map of Lake Chobmouchouan, with the surrounding region and Lakes. A mission-house, marked "L Ange Gardien," stands on a peninsula to the north, and at about 40 miles to the S. E. lie the portage and Lake of St. Francis Xavier. Chobmouchouan would seem to extend fully 30 miles in its greatest length from N.W. to N. E.; it is drained from its northern shore into Lake St. John by a circuitous route taken by the river which bears the same

* The following Collection was written by Father Louis André, who was missionary of the Montagnais Indians down to 1693. Other of his manuscripts, to wit: a catechism, a grammar, and short sermons, are preserved in the Archives of Tadoussac under the Number. . . .(in blank).

The Archives of Tadoussac have long since disappeared.

† MS. Cat., 1691.

name. This stream may be said to be all but unnavigable even for canoes, as it is but one long succession of rapids, seething and foaming over an uneven and rocky bed.

Father Claude Godefroy Coquart, in his yet unpublished "Memoire sur les Postes du Domaine du Roy," addressed to the Intendant Francis Bigot, and dated the 5th April, 1750, says: ‡ "Chom8kch8an (sic) was dependent formerly on (the post of) Lake St. John. The Indians brought thither their peltry, or as it is still practiced, the men of the post went after it. Winter cantonments had been made there several years in succession; but it is now ascertained that it was all but a useless expenditure, it being quite enough to repair thither at the breaking up of the ice. The post of Chom8kch8an lies back of Three Rivers, and it would be well to prevent the trips of the Indians to that town, in which event instead of 8 or 900 marten skins, the amount now secured, the supply might be greatly increased. The Indians are enticed to Three Rivers by the fire-water given in exchange for their furs, and which they bring back with them to their homes. This road has not been successfully blocked up to the present."

"The agent at Chek8timi usually sends up a trader, whom he supplies with merchandise,* together with two Frenchmen and a few Indians of his post. By the end of July they are back again from their trip. The Indians (of Chom8kch8an) are a worthless set; they cannot be distrusted too much, for their intercourse with Three Rivers has utterly demoralized them. It would be a great advantage for Chek8timi if they could be kept at home, and if the traders of Three Rivers could be prevented from sending either French or Indians to trade with them for spirits. Dergroseilliers had made successful expeditions several years in succession to Chom8kch8an, whatever Mr. Cugnet may assert to the contrary. What is wanting now is a trader who can manage to make a trip each year, either by wintering in Chek8timi, or by setting out in the very early spring, and it is my opinion that he

‡ Orig. MS., p. 20. * Orig. MS., p. 21.

would be in time enough should he start from Quebec at the end of April."

In comparing the respective difficulties of a journey to Lake Mistassini and one to Lake Chobmouchouan, Father Coquart says: †

"For the last three years it is an employee from Tadoussac who makes the journey (to Lake Mistassini); it is as fatiguing as that to Chom8kkch8an, but takes less time; for, the one, to Chom8kch8an, is a successian of rapids to ascend, and the other a series of portages." It would appear also from Fr. Coquart's "Memoirs" that the natural outlet for trade from the Mistassin Indians was to Hudson's Bay, while that from Chobmouchouan was to Three Rivers, as he alleges the following reasons for not removing the agent of Chicoutimi, one Joseph Dorval: ‡ "The agent of Chek8timi has been in charge of the post for fourteen years. He is a favorite with the Indians, difficult of their nature to manage in this canton. He has a knack of encouraging them, and if he were removed, it is to be feared that the Mistassins, who are attached to him, would carry their peltry to Hudson's Bay, from which they are not separated by so great a distance as from Chek8timi, and those of Chom8kch8an would carry theirs to Three Rivers."

If I have entered into these particulars, it is that the Relations do not extend down to the time of the settlement at Lake Chobmouchouan, and because that region is all but forgotten to-day. What I have quoted concerning it. is from original, unpublished documents, which are almost equally unknown, and certainly not within the reach of your readers. As for the Lake itself, it was never visited by a white man previous to 1661, and probably not for some time later. The region in which it lies was unexplored. This is expressly stated in the relation of that year: § "Lake St. John is the term of French exploration, no one having dared to penetrate beyond, either because the beaten tracks are too rugged or because

† Orig. MS., p. 21. ‡ Orig. MS., p 27 § Relat., 1661, p. 14, col. 2.

they are as yet unknown." In fact, that same relation contains a letter of Fr. Claude Dablon and Fr. Gabriel Druillettes, dated the 2d of July, 1661, from Nekouba (lat. 49° 20′, long. 305° 19′, Paris), a half-way station to Hudson's Bay, and in it we are told* what account the Indians gave of these regions, hoping thereby to dissuade the missionaries from proceeding on their journey: "Precipices on all sides, where the French may well expect disaster, as they (the Indians) themselves, inured from early youth to this kind of navigation, have not always escaped shipwreck. The rapids here are not the usual ones met with, but yawning chasms walled up on either side with towering rocks rising perpendicularly from the river bed, in the midst of which, if the canoe deviates but a paddle's breadth in her course, it is dashed to pieces on a sunken rock or whirled into an abyss. That the most daring amongst them confessed that they grew dizzy when they encountered these torrents, and that the day passed before they quite recovered."

Such was the nature of the journey northward which Fr. André had to undertake. in his 68th year, to reach Lake St. Peter, or Chobmouchouan.

1692, 1694. In 1692 Fr. André was still in the Montagnais missions with the Papinachois and at Chicoutimi. In 1693 and 1694 we find him back amidst civilization and stationed at Montreal.†

1695. He is again on the mission, at the Seven Islands on the northern shore of the Lower St. Lawrence below Tadoussac.‡

1696–1699. From 1696 to 1699, inclusively, he is not mentioned in the catalogue, save in the erroneous statement at the end of 1696: "Obiit P. André Cadomis (at Caen), 30 Apr., 1696." This certainly referred to some other Fr. Andre, for we shall see by the sequel that the sturdy veteran was not

* Relat., 1661, p. 15, col. 1.

† MS. Cat. 1692; Old Registers, archiv. of Archbishopic, Quebec.

‡ MS. Cat., 1695.

ready yet to shake off his mortal coil. He appears again in 1700,—where was he in the meantime? I have not been able to discover. Even the Miscellaneous "Liber" and the old registers preserved at Quebec are silent on the matter. But both, unfortunately, are incomplete.

1700. This year his name is marked on the catalogue among those of the community of Quebec College. Though now in his 77th year, he still bears the title of "Missionarius," which, under the circumstances, could only mean resident missionary at Quebec for such of the Algonquin Indians who might come up or down to barter at the capital of the colony.

1702-1715. It was only in 1703 that the title of "senex" was added to that of missionary, and it became evident that his waning strength would never admit of his again leaving the sheltering walls of Quebec College. In 1705, his title of missionary is dropped from the catalogues, and the significant suffix of "senex" alone remained. He was indeed a veteran now, and entitled to a well-earned but to him a distasteful repose. It was not, however, until ten years later, on the 19th September, 1715, that he was called to his eternal reward, at the ripe old age of 92.

The following circular was sent by his superior, as was customary on those occasions, to the other houses of the Order. It is the first time it is published:

QUEBEC, 1 November, 1715.

REVEREND FATHER,
PAX CHRISTI:

We have recently lost, in the person of Father Louis Andre, a missionary labourer loaded down even more with the weight of merit than that of years. It is now over forty-five years since he devoted himself to the conversion of the Indians, and it may be justly said that in so painful and laborious a vocation he accomplished all fhe duties of an excellent missionary. There is no doubt but that it was with natural repugnance he adopted the Indian mode of life, and that he underwent many hardships in the long any weary journeyings in which he ac-

companied his Indians. These never disheartened him, for he reckoned fatigue as naught when there was a question of God's glory or the salvation of souls. He laboured on the mission until he had nearly attained his eightieth year, and if at any moment of his life he was called upon to do violence to himself in the practice of obedience, it was when his superiors, touched at the sight of his many infirmities and the suffering inseparable from missionary labour, he must needs have endured at so advanced an age, put a stop to his departure and retained him at Quebec.

Though Father André possessed all the other virtues of a perfect religious and of a zealous missionary, he was especially remarkable for his patience and for the evenness of his temper, which was proof against any untoward eventuality. We furthermore admired in him a regularity that never failed even unto the end. Already, from far back in life, had he prepared himself for death, and he awaited in perfect confidence the moment when it should please God to call him from this life. It was on the 19th of September last, well on to four in the morning, that he went, as we have every reason to believe, to receive the recompense of his labours. Before death he had the consolation of receiving the last sacraments of the Church, and he crowned a life rich in good deeds and merit with that perfection of patience which might have led us to believe that he was insensible to bodily pain, were we not aware, from other indications, how intense were his sufferings. You will accord him, Reverend Father, the usnal suffrages of the Society, and for myself I beg a share in your Holy Sacrifices, in union with which I am with profound respect,

Reverend Father, Your Reverence's most humble and obedient servant,

JOSEPH GERMAIN, S. J.*

* Translated from the copy of the original manuscripts preserved in the Archives of the "Gesu," at Rome.

The name of Father André, though he had toiled so long in evangelizing the Indians, is not one familiar even to the admirers of the early Jesuit missionaries. If these disjointed notes succeed in drawing the attention of the student of our early history to so meritorious a career, it will amply repay the trouble and research required to bring them together, meagre though they be. They will at least, I trust, serve as pointers for his future biographer, who will find in the correct references to the early Relations, given in this paper, an easy means of filling out his pages with a thousand interesting details I have omitted; but which are on record as illustrations of the life of this remarkable missionary of the West.

St. Mary's College, Montreal, 27th April, 1889.

THE FIRST CHAPEL OF THE JESUITS IN NEW ORLEANS.

According to the reminiscences of Mr. Charles Deranco, an old citizen, given some years ago :

"The suburb St. Mary was no doubt named after a Catholic Chapel erected under the Jesuit Fathers, bearing that name, and which I saw as late as 1816 in Delord Street, on this side of what then was called "Les Jardins d'Elisa," being a public garden opening upon the adjoining estates of M'me Poeyfarre, surrounded by orange fences and flower parterres." Is there any extended account of this Chapel, its foundation and destruction? D.

DeCourcy's "Catholic Church in the United States" appeared in French in the "Ami de la Religion," Paris, beginning August 3, 1854.

HISTORY OF THE OLD CATHOLIC CHAPEL AT PRIEST'S FORD, IN HARFORD COUNTY, MD.

Read before the Harford Historical Society, Oct. 26th, 1889.

By G. W. ~~Andrew~~, M.D.* Archer

On the very summit of one of the many picturesque hills that diversify the lovely scenery of Deer Creek valley stands a quaint old building of other days, the roof sloping from the central top down to each of the four walls, giving it an expression at once foreign and antique. Although but a single story in height, it covers a considerable area, presenting, in these days of lofty mansions, a rather squatty appearance from its high perch. Its walls of stone are massive, and its interior arrangement is so peculiar that it draws at once the attention of any stranger who crosses the threshold.

This old building has an interesting history, though unfortunately the greater part of that history is lost to the world. Born on an adjoining hill, in full sight of the old building, I had it in my eye almost every day, and many times a day, for more than twenty years. During my childhood it was to me a much greater mystery than it is now, and an infinitely more useful one. For there were strange and weird stories of its past that were by no means reassuring to a credulous and impressionable boy. Had it not been for the fact that it was at that time, and had been for years, occupied by a most estimable family, whose purifying presence seemed quite sufficient to exorcise any evil spirit that might once have haunted it, I should no

* We owe this paper to the courtesy of Dr. Archer, and print it because of its interesting account of an old Catholic Mission. We would not mutilate his paper, but leave some points that readers will naturally question.

doubt have looked upon it with even more awe than I did. Even as it was, I used to think that the old building, set up there on the towering hill, with its whitened walls visible for miles in every direction, was making itself entirely too conspicuous for an uncanny habitation,—and, indeed, for any but one of immaculate purity in the past.

The mode by which these impressions were made on my youthful mind only shows too well how an evil seed cast by ignorance upon a mental evil cultivated on exclusive principles, may take root and ripen to a fruitage of unreasoning prejudice and rank injustce. They came from the older and more superstitious negroes belonging to my father. They delivered their oracles mostly in the old "quarter," at night, to all willing listeners,—and I was not often one of the unwilling. Their stories and traditions were conveyed, as is the wont of their race in such matters, in vague terms and dark hints which, while affording nothing substantial to take mental hold upon, made none the less a deep impression. In fact, the only really palpable story that I ever heard from that source about the mysterious building signally failed of its intended effect, simply because I was able, child though I was, to bring reason to my aid. They assured me, with awful solemnity, that a priest was buried directly under the main entrance, and that he had on a pair of iron shoes that he might walk through purgatory without getting scorched. My reply was to the effect that anybody with with a grain of sense ought to know that the iron shoes would soon get red-hot and only make matters a great deal worse, if possible, for the purgatorial ranger. After that sockdolager I heard none but impalpable concoctions as before, which reason could not grasp and wrestle with. And, so, the shadows of them rested darkly on my youthful imagination. As years advanced, all this, of course, passed away; and although I have often since crossed the threshold of the old house, and sometimes have sat by the hour with the hospitable family in the little porch directly over those imaginary iron sandals, purgatory had no

place in my mind, being kept aloof by thoughts of a more earthly and far more pleasant sort.

To understand properly the mode of establishment and history of this old Chapel—which we may take as a type of all of its kind throughout the State—some introductory remarks are necessary concerning the then alternating conditions of toleration and persecution in the province, to which alone the existence of this class of religious buildings was due.

Although volumes have been written in admiration of the tolerant rule planned by the first Lord Baltimore, and carried out by his son and grandson, the truth is no one can tell whether their toleration had any merit or not, simply because none but the All-Seeing eye can read human motives. This much is certain—and I think it completely annihilates all their claims to merit on that score: The Lords Baltimore could not have acted otherwise than they did in the matters spiritual, without being at once stripped of all their proprietary rights. The mother-country's Protestant King, Protestant parliament, and overwhelming Protestant population would have indignantly hurled any Proprietary from his seat on the least intimation of his persecuting those of the dominant faith. But this is not all. Even if King, parliament and people beyond the sea could have remained indifferent, the colonists themselves would promptly have averted such an attempt, or, if they did not, must have proved themselves dastards indeed, since, from the very first, a large majority of them were Protestants.

I am well aware that this has been a thousand times denied, but there can be no doubt of it. The proofs are numerons, but I shall only adduce one, which, strangely enough, seems to have been overlooked, although sufficient in itself to sustain the assertion. It is to be found in the famous "Journal" of Father White, the pioneer priest of Maryland. After describing the long and stormy passage of the first colonials, (whom he accompanied,) he goes on to say, "During the entire voyage no person was attacked with any

desire except that, at Christmas, wine having been freely distributed in honor of that festival, several drank of it immoderately; thirty persons were seized with a fever the next morning, of whom about twelve died shortly after; of these [twelve who died] two were Catholics." That is to say, the non-Catholics who died were two—or five to one of the Catholics who died, Now, unless we could blasphemously suppose that the Almighty brought about this drunken debauch on the anniversary of the Lord's birth, with the special object of thinning out the Protestants, and that he guided its ravages almost entirely in that direction, we are bound to accept these numbers as presenting a tolerably, fair proportion of Catholics to non-Catholics in the very first colony to the province. And as the non-Catholics could not well have been Mahometan, Buddhist, or Pagan, or anything, in fact, but Protestants, it is fair to infer that they were of the latter faith. At any rate, it proves beyond all doubt that a large majority of the first colonists were Protestants. And I believe that no one has ever denied that a very large majority of those who subsequently settled in the province were also Protestant. It may be that the three Catholic Baltimores, even if their power had been supreme in the land, would have proceeded precisely as they did; and from their sterling virtues and their noble characters, we have every reason to think that such would have been the case. But there was certainly no merit in doing that which they could not help doing if they acted at all.

Let the merit of its establishment, however, belong to whom it may, and whatever the motive for it, it is an undeniable fact that toleration existed wherever Cecilius or Charles Calvert was at the helm of government and wherever this fell into other hands, toleration ceased. All Christians enjoyed equal rights in matters of religion throughout the province, from its founding until 1692, with the single exception of four-years rule by Puritans, who had flocked in from Virginia—having been expelled thence by law—and found protection under Baltimore. They soon obtained

control of affairs, and with an ingratitude seldom paralleled, decreed that none but Puritans and their like should exercise their faith without molestation. Upon the collapse, in 1658, of this brief alien rule, toleration again prevailed and continued uninterruptedly for thirty-five years. At the end of that period, however, in 1692, despite the prevalence of equal rights the Proprietary was deposed by a rebellion of Protestants incited by a few factious spirits, the chief of whom was an impious renegade. Under the new regime an Assembly was convened "for deliverance." as they expressed themselves, "from a tyrranical Popish government under which they had long groaned." This, however, was only "buncombe" addressed to the Protestant king and parliament, and, as we have seen, had no foundation in fact.

By an act of Assembly of the same year, the Church of England was established, for whose support all had to contribute whether they believed in its doctrines or not; and if after that, they had any means left, they were graciously allowed to expend it upon their own churches. This was bad enough for both Catholics and non-conformist when received in the light or the present day, but far worse was in store for Catholics, and came apace in the act of 1704, by which under severe penalties, no Catholic priest could exercise the functions of his calling, nor could any Catholic, whether priest or not, instruct the young, or even board them, without being sent to England to be prosecuted. Thus, for a brief period, the Catholics were deprived of both schools and churches, being reduced to the deplorable condition of the most benighted heathens. Soon this infamous act, being condemned by public opinion, was softened down to the extent of allowing the Catholic priests to officiate in private residences, and this, strangely enough, was called an "exemption." Rooms in Catholic houses were now consecrated; soon private chapels were erected under the family roof; and afterwards, in a few instances, separately. This last, though a violation of the act, was mostly connived at, in view of the harshness and

cruelty of the restriction, and the oppressed even ventured to open a few schools in private residences, under the same kind of sufferance. One such school was established by the Jesuits at the head of Bohemia river, in Cecil County, where Archbishop Carroll, and possibly his brother, Charles of Carrollton, were in part educated.

Meanwhile, the line of Baltimore became Protestant, and in 1714 the province was restored to the heir with all proprietary rights. This of course brought about no further amelioration in the condition of Catholics. Thus we see that during the first half of the last century they were in a truly pitiable condition so far as their spiritual facilities were concerned. In the very land they had established, and in great measure built up to prosperity, the faithful priests, seeing their little flocks hungry for spiritual comfort, had to wander up and down on periodical visits from house to house, often taking with them their vestments and sacred vessels, and erecting at each station a temporary altar mostly of the rudest description.

Such was the state of affairs when this old Chapel was established at some time before the middle of the eighteenth century. There is one other important point to be considered before giving its history :

No corporation or society, ecclesiastical or temporal, could at this period, hold lands in the province without special license from the proprietary. Cecilius Lord Baltimore, who, although a staunch and sincere Catholic, was by no means priest-ridden, had a severe struggle with the Jesuits about their acquisition of lands not many years after the establishment of the colony. That hard working society, going boldly forth upon their mission into the wilderness, had obtained from the Indians, who highly venerated them, large bodies of land remote from the settlements, and when called to a reckoning by the government, claimed that they held these lands under a certain ecclesiastic law, not of Maryland, or even of England, but of Rome. For while they virtually set Baltimore's authority at defiance. But his lordship was

not so easily brought to terms. He at once applied to Rome to have the Jesuits removed from the province, and it was not long before an order to that effect was actually issued from the Eternal City. The Jesuits, however, making a virtue of necessity, in order to avert expulsion (which of course, would have involved the loss of all their labors and acquisitions, both spiritual and pecuniary), executed a release of the lands they had acquired from the Indians. Baltimore took prompt and effective measures to prevent a repetition of such a flagrant encroachment upon his rights, and Maryland feels to this day, for good or ill, the effect of his energetic action—she being the only State in which lands cannot be sold, given, devised to a religious body, or for a religious use, without the consent of the legislature. Whether or not there was any difficulty in procuring from the provincial authorities the necessary license to establish the Deer Creek Chapel there is nothing to show.

I will now give such facts as are known in the history of the Old Chapel, filling up some of the numerous gaps with conjecture, which, though often disastrously misleading, may sometimes be the best we can do, and is, of course, always held subject to revision in the light of future developments.

Mr. John Gilmary Shea in his recent "History of the Catholic Church in Colonial Days," says: "It was apparently while the future of Catholicity looked so dark that, about 1747 the missioners in Maryland purchased a tract of land on Deer Creek, near a spot still called Priest's Ford, in Harford County. Here they established the Mission of St. Joseph and erected a house such as the laws then permitted, embracing a Chapel under the roof of the priest's house. The first missionary stationed here of whom we have any note, was the Rev. Benedict Neale, in 1747, and he is probably the one who erected the building which is still standing, and which was referred to about the time we mention as 'Priest Neale's Mass House.' The building has passed out of Catholic hands, but remains unaltered, and the graveyard where the faithful were interred has been respected by the

present owners.

"The building stands on an eminence, and is a long one of stone, giving room for a chapel, which is now the kitchen. The walls are of great strength and solidity, nearly three feet thick, and the roof and woodwork seem to have been made of most durable and well seasoned wood. A room below, at one end, was the reception room; above it the priest slept, most of the interior being devoted to the chapel."

This description, though in the main correct, has two considerable errors. The kitchen now used—built some thirty years ago—is of wood, and entirely outside the original walls. Nor has the chapel portion at any time been used as a kitchen. It is possible, however, that the reception room may, at one time, have been so used. Indeed, the statement of the historian that the chapel—which he says embraced most of the interior—was used as a *kitchen*, involves an absurdity in domestic arrangements. Two changes were made in the interior soon after its purchase from the church authorities by the ancestor of the present owner: a very small chamber was partitioned off from the main apartment, or chapel, and a pantry from the rear of the reception room. The historian has strangely neglected to make any mention of the comfortable chambers, almost counterparts of each other, at the end of the building opposite the reception room. The partition between these twin rooms is of brick; those dividing them from the chapel, and the latter from the reception room, are lathed and plastered in the usual way. There is a fire-place, with a chimney, in the reception room and also in each of the two original chambers, but none in the chapel, which is left out in the cold, so to speak. This was a common, if not a universal deficiency in the day in churches of all denominations. The devotional fervor of the soul seems to have been sufficient to keep the body at a complete temperature.

The attic in which Mr. Shea tells us the priest slept was entered by a flight of stairs leading from the rear of the

chapel, being the part now embraced in the little chamber since added. His Reverence certainly had a rude dormitory, with an unobstructed view of the shingles and rafters, the roof being entirely unceiled. But hardships and privations, which would be nigh unto death for most ministers of the gospel, seemed to be essential to the Jesuit Fathers and to give additional energy to their works. Mr. Shea gives, in his work, a very creditable cut of the old building, sufficiently correct to be at once recognized.

The walls measure, exteriorly 46 feet by 26, the chapel (as it originally stood before the small room was taken from it) being 22½ by 17½. Each of the chambers at the end is a little over 11 feet by 12, and they remain just as they were. The reception room was originally 12 by 22½ feet.

The origin of this old chapel is involved in as much obscurity as the sources of the Nile—with the difference, that the whole mystery of the great river is likely some day to be cleared up, while there is but little hope of ever reaching the *fons et origo* of this once sacred edifice. In a letter which I lately received from Mr. Shea, he says: "The Deer Creek Chapel is the oldest Catholic buiding in Maryland used for church purposes." Of course this means, the oldest now in existence—not the first erected in the province. Really, the first Catholic Chapel in Maryland was the rude hut generously assigned by the savages to Father White as his lodging-place, soon after the first colonists landed, and which he consecrated and used for holy purposes until a permanent one could be erected. There have been many since—some better, none probably worse—but this old Chapel at Deer Creek is the oldest of all that is now left.

I find, in a deed among the records of our Circuit Court, that in 1750, Henry Beach conveyed to Rev. Bennett Neale *

* His name is written "Bennett," by Scharf, and in the Harford County records, as well as in old ledgers. On the other hand, not only Mr Shea's deed, but a copy of the deed among the Woodstock papers gives his Christian name as Benedict. Since writing the above, I have found in the "Vestry Proceedings" of St. George's Parish, in this county, that about 1755 (I have not the exact date). The Rev. *Bennett* Neale, being one of those whom the vestry had taxed as bachelors, certifies that not having property to the amount of £100, Maryland currency, he is not subject to the tax.

18 acres of "Maiden's Bower Secured," lying on Deer Creek. This afterwards became part of the farm on which the old building stands. It was a narrow strip, almost like a ribbon in its proportions, being about five-eighths of a mile in length and twenty perches wide, on the south side of and a few hundred yards from the Creek; and one cannot but wonder at the object of such a purchase by a Jesuit father.

"Thomas's Beginning," a tract of fifty acres,was taken up by Thomas Shea in 1721, and the "Addition to Thomas's Beginning," sixty-five acres, at a later date. These two tracts, extending from the eighteen-acre strip to the creek, constituted the farm on which the chapel building stood and were were conveyed by Shea, Oct. 8th, 1764 to Rev. Benedict Neale "without any manner of exception, only that one-half of an acre of ground where the burying-place now is, which the said Thomas Shea reserves for a burying-place for himself and his family." The consideration for this conveyance is that the Rev. Mr. Neale would allow the said Shea "lodging, board, and all things necessary during his life."

The motive actuating Mr. Shea in this transaction is perhaps not far to seek. He must now have been growing old, since it was nearly fifty years before, that he had taken up one of these tracts, when he must at least have attained his majority, and was probably a good deal older. He could not therefore have been less than seventy years of age, and having other farms in the vicinity, as shall presently appear, and death not being far off, he probably felt that he could afford to make his peace with heaven and the church of his choice at the cost of a good part of his possessions.

One of the records of the Society of Jesus states that Father Neale was at Deer Creek from 1747 to 1750, and again from 1753 to '56. But as the above extract from our county records show that he bought the 18-acre strip in 1750 and sold it in 1753, it seems fair to infer that he was there during that interval. And, indeed, Scharf in his "History of Baltimore City and County," says—without, however, giving his authority—"Father Neale officiated and

said Mass near Deer Creek in 1752. He lived on a farm given him by Thomas Shea, and owned four or five negroes. Owing to the great opposition of the Protestants of the neighborhood and the trouble they gave him, he was compelled to leave after a residence of two or three years." If this was so, he afterwards returned, as we have already seen.

A record of the Society tells us that about this time, there being war with France, "there was an indictment against Father Neale for being in league with French against the English." Indeed, the Jesuits were always charged with treachery whenever England and France went to war, though probably without any very solid grounds. It was probably thought that the oppressive restrictions under which they labored were sufficient to drive almost any set of men to treachery, with the hope of bettering what could not well have been made worse.

Mr. Shea says in his letter before referred to, "I think the building mentioned in 1756 as a 'Mass House,' is that still standing. None of the kind were built after the revolutionary war. After the Jesuits sold the place they seem to have lost interest in it, and preserved nothing. One of their old houses at St. Inigoes was burnt forty or fifty years ago, and many of their papers. The register of baptisms kept at Deer Creek cannot be traced. It is not at Hickory, nor in the hands of the Jesuits at any of their repositories of old documents. Of this I am sure. The Mission was kept up till the early year of the present century. It was known at St. Joseph's, and in 1765 the farm gave the priest £24 a year for his support. It was abandoned between 1805 and 1814. The Hickory Chapel was built after that at Deer Creek was abandoned, but I do not know that the Jesuits ever attended it. I have a pretty detailed account of the condition of the Church in Maryland about 1805, but no mention is made of Deer Creek, or Hickory, or of any priest in Harford County."

Father Fowler, the resident priest at the Hickory,

writes me, "The Hickory Church was built about the time of the sale of the Deer Creek property, though I cannot find out exactly when. It was attended by the Jesuit Fathers until 1817, when Father Roger Smith, the first secular priest, was stationed here. The records previous to 1817 were taken by the Jesuits when they left the county, and I have not been able to find where they are—if they exist. It has always seemed a wonder to me that so little is known of the Catholic Mission in this county."

It would thus seem that both Mr. Shea and Father Fowler are of the opinion that the Deer Creek Chapel was attended by the Jesuits until it was sold. This, however, is contradicted by the following extract taken from the papers at Woodstock, the Jesuit study-house, in Howard County, and placed in my hands by George Archer, Architect, of Baltimore, who now owns the farm on which the Old Chapel stands. "Rev. Joseph Eden was a secular priest and a member of the "Corporated Body of Catholic Clergymen," an organization founded to preserve the properties of the Society of Jesus. He was stationed at Deer Creek about the year 1795, and again some time after 1811. Rev. Mr. Pasquet, a secular priest, and a member of the Corporated Body, was managing the Deer Creek estate in 1800. He had been sent there some years previously—when is uncertain." From these Woodstock extracts we learn further that "Father Neale died in St. Mary's County, March 20th, 1787," and that "he being a Jesuit, the property became vested in the Corporated Body" above referred to. At a meeting of that Body, held at Georgetown College, June 10th, 1811, it was resolved that the estate on Deer Creek be sold. Rev. Mr. Eden was authorized to receive the whole profits of the home place on Deer Creek. A writer for the *Cecil Whig*, a few years ago, signing himself "Quilf," stated that "some time during the 17th century two Capuchin Friars came to Maryland and went to Priest's Ford, in Harford County, and their names in some way became connected with Bald Friar Ferry, near "Conswingo." He does not give his au-

thority for the statement. Mr. Shea, the Catholic historian, says in the letter above cited, that there is no doubt that Franciscans were in Maryland about that time. He adds that he has ascertained that Franciscans labored in northern Maryland, during the 17th century, but he has not been able to find out exactly where--all his researches in England among old archives having failed to show the precise field of their labors.

From the records of our Circuit Court I have obtained some further information about the transfer of this property at various times during the closing years of the last century. The 18-acre strip, deeded by Beach to Father Neale in 1750, was conveyed by the latter to Benjamin Wheeler in 1753, and by Wheeler, in 1770, (most probably by deed of gift) to Rev. Ignatius Matthews, also a Jesuit, by whom it was devised, in 1790, to James Walton—the will being recorded in St. Mary's County--from which fact it would seem that Rev. Mr. Matthews died there. The remainder, and much the larger portion of the farm which Shea conveyed to Father Neale in 1764, was devised by the latter in 1780 to James Walton, and by Walton by his declaration of trust in 1793, and by his will in 1798 (also recorded in St. Mary's County) to Robert Molyneux, and by Molyneux to Rev. Francis Neale in 1805—recorded in the same county. This frequent change of owners, as they all, except possibly the last named, seem to have been Jesuits, appears a little strange and is altogether confusing to the uninitiated.

In May, 1814, Rev. Francis Neale, as agent of the Corporated Body above referred to, sold the whole property and 36 additional acres, of which we have no previous mention (being in all 169 acres), to Dr. James Glasgow, of Baltimore, who soon afterwards removed to the farm, where he resided until his death, in 1823—his wife surviving him but three years. Recently, their son, Mr. George R. Glasgow, conveyed it to his nephew, George Archer, of Baltimore, the present owner.

It appears that this was not the only property acquired

by the Jesuits in that vicinity. Our county records show that in Sep., 1786, James Calhoun (who by the way, was the first Mayor of Baltimore City), conveyed to Rev. John Ashton, of Prince George's County, for £645. common money, 344 acres of Arabia Petraea, and 25 acres of an adjoining tract called Conveniency. This land was on Deer Creek, bounding on the part of that stream which was then known as Bennett's Mill Dam, the precise locality of which I cannot as yet ascertain.* It is, however, described in the conveyance as being near the road leading from the Lebanon Forge to Deer Creek Chapel,† and near the intersection of the Forge road with the road leading from the Chapel to Samuel Webb's. Unfortunately, the exact whereabouts of Lebanon Forge and of Webb's residence seems to be lost to the present generation. In 1756, Rev. John Ashton—most probably the one above named—was the residing priest of Doughoregan Manor, the seat of the Carrolls, some fifteen miles from Baltimore Town, part of the mansion being used as a chapel, and he made monthly visits thence to the town, and doubtless other places to celebrate Mass in the private families of the faithful.

I will now present such facts (and they are by no means unimportant) as I have been able to glean from certain old ledgers in my possession. It is a little singular that the history of this old Chapel, which has baffled so many acute investigations, should, even in part, be dragged to light at this late day, from the musty ledgers of doctors, farmers, and storekeepers, for the edification of the faithful. These humble repositories of historical data, however, are by no means to be despised, in the great dearth of more regular ones, since they have this vast advantage over some other more pretentious records, namely, that the incidental facts which they present are, so far as they go, incontrovertible, the impartiality of the disinterested chroniclers being altogether above suspicion.

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* Since ascertained to have been about one mile above the Old Chapel, directly on the north side of the creek.

† "The Chapel of Ease," of St. George's Parish."

In the ledger of my grandfather, Thomas Archer, who was a farmer, and had set up a skillful blacksmith on his premises, Thomas Shea is charged, from 1761 to '3, for some dozen items of work done by his smith on plows, which clearly shows that Shea was at that time engaged in farming. In 1766, Rev. Bennett Neale bought a plow from Thomas Archer, so that his Reverence had himself by that time undertaken to conduct the farm which he had recently bought of Shea. The plow being paid for by Henry McBride, we may perhaps safely infer that he was the manager, or overseer.

The ledger of Harris & McClure, who ran a store at the Tower X Roads (now Churchville), some two miles from the Chapel, shows that Thomas Shea dwelt there, and that among other purchases in Dec., 1764, soon after giving away his farm, he treated his wife to "one fine Hatt," at a cost of £2.10 (nearly $6, and equal to about twice or thrice that sum now), which may possibly have been designed to console her in part for the loss of the farm--a sort of peace-offering—showing that human nature was much the same then as now. From the same source we find "sundries," bought there in 1765, by Jenny Shea, entered to Thomas Shea's account, which seems to show that Jenny was his daughter.

We here get a glimpse even of domestic life at the Chapel. Mr. Shea had stipulated that Father Neale should board him during the remainder of his life—nothing being said about his family, which at first view seems a little strange. There can be little doubt, however, that there was an understanding, tacit or other, that Mrs. Shea was to have control of household matters, Jenny and whatever other children they may have had, being allowed their board as compensation for for the mother's services. And I, for one, make no doubt, that it was a happy family. But alas! like all human happiness, it was of very brief duration. In April, 1767, Thomas Archer's inexorable ledger enters "one plow" to the account of "Ann Shea, Widow"—so that, if she was

the widow of Thomas Shea, as in all probability she was, he must have died between Sep., 1765, when Jenny purchased sundries," and April, 1767, when his widow bought the plow. The trouble is, to see what the widow would want with a plow, if Father Neale still ran the farm. The probability, however, is that, under the peculiar circumstances, she had thought it provident on the death of her husband to leave the Chapel; and what could she better do than take up her residence on one of the other plantations which, as shown by old documents left by Judge Archer, Mr. Shea owned in the neighborhood--in which case she, of course, would want among other things, a plow.

The evidence offered by the ledgers of Dr. John Archer, brings matters down to a later period, and to a rather more interesting class of facts. I will note here, in justice to the Doctor, that although he carefully enters every visit and every prescription, he never makes any charges for them when the services are rendered to the priests themselves, as is often the case—his charges being only for attention to their negroes.

In 1773, '4, and '5, the Doctor enters to the account of Rev. Ignatius Matthews, charges for attending several negroes of both sexes. Now, as we have seen, Rev. Ignatius Matthews had, in 1770, obtained by conveyance from Wheeler, the long strip of eighteen acres contiguous to the property formerly held by Father Neale in the name of his Order, and it is fair to infer that Father Matthews, during these three years at least, was the resident priest and had charge of the farm, which he ran by the aid of slaves belonging to the Order of Jesuits—probably employing an overseer to manage them.

During the years 1774 and '5, the Doctor rendered professional services to Rev. Mr. Dedrick, which he enters on the account of Father Matthews, though he makes no charge. So that there can be little doubt that during that brief period at least, there were two priests at the Chapel.

It is quite likely, however, that Father Dedrick was an invalid, and had retreated temporarily from his field of labor to that beautiful spot, to rest and recuperate.

I will here explain that several of the Doctor's ledgers are missing. Before our Society was formed, I gave nearly all of them to the Medical and Chirurgical Faculty of Maryland, much now to my regret. This being the case we have to skip from ledger "B" to "F,', and then over two others "G" and "H," to "I." We find, however, that in 1786, he attended Rev. Sylvester Bowman, whom, as shown by a transfer from ledger "E," he had attended in former years. Now, I infer from the facts, that Rev. Mr. Bowman was a priest, and for the following reasons: 1. Although pretty familiar with the names of the ministers of all the other churches, I have never heard of that name in connection with any of them. 2. Although the Doctor was employed by him for some time before '86 until after '98, when the account is transferred to the missing ledger "L," and although during the twelve years and upwards he attended his Reverence himself and many of his negroes —seven being mentioned by name—there is not a single mention of wife or child throughout that long period. A Protestant minister who could live that long without a better half (be he bachelor or widower) would indeed be a rarity. Moreover, during two of his twelve years' attendance on Father Bowman's sable flock, namely, from 1795 to 1797, the Doctor has an account against Rev. Mr. Lusson for attendance upon sound negroes. And here, too, there is no mention of wife or child. The account of Rev. Mr. Lusson is transferred in the latter year ('97) to the account of Mr. Bowman, which certainly shows that the two ministers were in close alliance, like that existing between Jesuit priests; and I cannot thinking that they were both priests at the old Chapel, especially as Lusson is a name which I do not recollect ever to have seen on record.

I will now pass to the region of Tradition. Just ten

years ago, I conversed with Mr. George Lochary, Sr., who said he had often heard that even before the Chapel at Priest's Ford was established, there was a Priest's House on the north side of Deer Creek, on the high hill back from the old Nottingham Forge, which stood about a half mile above the mouth of Thomas' Run.

Now, that forge was probably built about the year 1747, the time when Father Neale is said to have first appeared on Deer Creek. There were many Irish settlers in that vicinity, which is fully proved by the numerous names of that nationality to be found in the old ledgers of Thomas Archer and of Harris & McClure. I do not mean the descendants of those Protestant English and Scotch who had migrated to Northern Ireland in the long ago, (of whom also there were some in this region—as the Archer and Harrisses—who, like their ancestors, were still Protestants,) but the descendants of those genuine Celts who inhabited the Green Isle before St. Patrick drove out all the snakes which are now replaced by the titled Englishmen fixed there, gnawing at Ireland's vitals. I mean the Flanigans, Dougherty's, O'Neill's, Moriarty's, O'Hara's, and a hundred other familiar good Catholics all, no doubt. A majority, too, of the workmen in the forge and wood-cutters appear also, by the same authority, to have been genuine Irishmen; and if so, the greater part of them were, of course, Catholics. It is therefore quite likely that Father Neale on his first coming to Deer Creek—and it is by no means impossible that he was in some measure drawn thither by the presence of these forge people—would naturally establish himself within easy reach of the iron works. And like the zealous FatherWhite he may have used, at the very beginning of his mission, the first building that he could get, even though it may have been as rude as the pioneer Father's Indian hut. This would, of course, be only a temporary arrangement; and he probably removed soon afterwards to Priest's Ford. Such traditions are not often entirely baseless, and I can think of no better explanation of Mr. Locha-

ry's story. The truth of this statement of Mr. Lochary is greatly strengthened by the recent discovery of another old Forge in the immediate vicinity.

Concerning the old building itself, Mr. Lochary said it belonged to an Irishman who gave it to a priest. Long afterwards, money being needed to build the Church near the Hickory, the property was sold and the money sent to Baltimore. When called for, to erect the new church, it could not be found; and an exceedingly eccentric Mr. Toy [a Catholic, I believe,] when he heard of the alleged defalcation [which I think was afterwards made good] indignantly exclaimed: "When the priests cheat each other, who's to do the cussin'?" Mr. Lochary further said that the Hickory Church was built chiefly by one of the Wheelers, who were well-to-do at that time. Mr. Wheeler bought, under the Redemptioner law,* a German, who was a stone-mason, whom he put to work on the walls, and when they were finished he was discharged from all further service.

It is more than likely that the old chapel was visited by some of Lafayette's army on the march through the county in 1781. Mr. Angus Graeme, not long before his death, told the late Dr. James M. Magraw, from whom I received the statement, that his father, of the same name, who was a Frenchman, and one of Lafayette's officers, marched with the General through Harford; that on reaching the vicinity of Priest's Ford, he, with a few of his comrades, went to the top of some high hill thereabouts in order to get a good view of of the country; that a wealthy French officer among them, an intimate friend of Mr.Graeme's father, was so struck with the beauty of the scenery that he afterwards bought the tract known as Maiden's Bower, or Tobacco Run, in full view of the Old Chapel, aud gave it in trust to his friend who had decided to remain in the country. At the end of the war, the wealthy Frenchman returned to his native country and

* I confess that I had supposed this law had gone out of force before the date above referred to.

to his family. Mr. Graeme settled on the property and lived there for many years. When his friend died, his heirs sent their attorney across the ocean to inquire about the property, and Mr. Graeme delivered up his trust. This account is, in the main, confirmed by papers left by Judge Archer, who, with his brother, Dr. Robert H. Archer, subsequently bought the estate. These papers further show that the French officer was Lt. Col. Gimat, who held at the end of the war a U. S. Treasury certificate for $6,000 with which he bought the property through Mr. Graeme.

It is not unlikely that the hill on which the Old Chapel stood, and which presents one of the finest views in all that region, was the one ascended by the Frenchmen; for since they were no doubt good Catholics, it had the additional charm of presenting to them a sanctuary which they would naturally wish to visit,—there being at that day a great dearth of such consecrated places. It is even possible that the General himself would be likely to desire at least a social interview with the priest of his own faith, if not to seek spiritual ministration.

I was informed by the late Mrs. Thomas Archer, who was a daughter of Dr. Glasgow and lived in the Old Chapel building for many years, that it was used for church purposes until a short time before her father bought it, which was in 1814. She also said she had often heard Mrs. Margaret Stump who resided, in the early years of the present century, on the farm just across the creek, now Mrs. Janney's, say, that she had frequently attended services held in the Chapel.

We next come to facts learned by an actual exploration. I visited the farm very recently and carefully examined the only two spots of interest except the building itself, of which, having often been under its roof in time past, I already knew about all that can be of much interest. One of the spots which I explored is the old mill-site. It is on the creek in a thicket of briers, saplings, and half-grown trees, about a hundred yards below the bridge,

with very little more than the width of the road to Glenville, between it and the creek. The outline of the foundation, though easily traced, is quite buried in alluvial soil. A large stump stands at one corner in such a position that, even as a sapling, it could not have been there until the wall had crumbled away. At a reasonable calculation it must have sprung up nearly a century ago. The two mill-stones, which are the only remnants of the mill to be seen above ground, lie partly overlapping each other and half covered with soil, almost on the very spot to which they must have gradually sunk, year by year, from the position in which the millwright had placed them, as the wooden and iron fixtures that supported them rotted piecemeal away. The deep pit in which the main wheel revolved, and even the tail-race which leads from it to the creek near at hand, are still plainly visible. So far as I have been able to learn there were no more traces of this old mill within the recollection of the oldest resident thereabouts than there there are now. When it began its useful career, or when the great wheel made its last revolution cannot now be learned. It is quite likely, however, that it was among the first, if not the very first, which did duty for that region. The race, which leaves the creek some 300 yards above, can still be distinctly traced throughout its entire length, except, of course, where it crossed the main road leading through the bridge. I have seen among our Circuit Court records, old deeds in which it is referred to as "the Priest's Mill," and it may have been erected by one of the priests of the Old Chapel; possibly by Father Neale when he first settled there, or perhaps by others even at an earlier date. It stood so near the boundary of the Old Chapel tract that it is impossible to say certainly, without running the line again, whether it was on that tract or the next, which has since been added to it—though, all things considered, there is but little doubt that it was on the former.

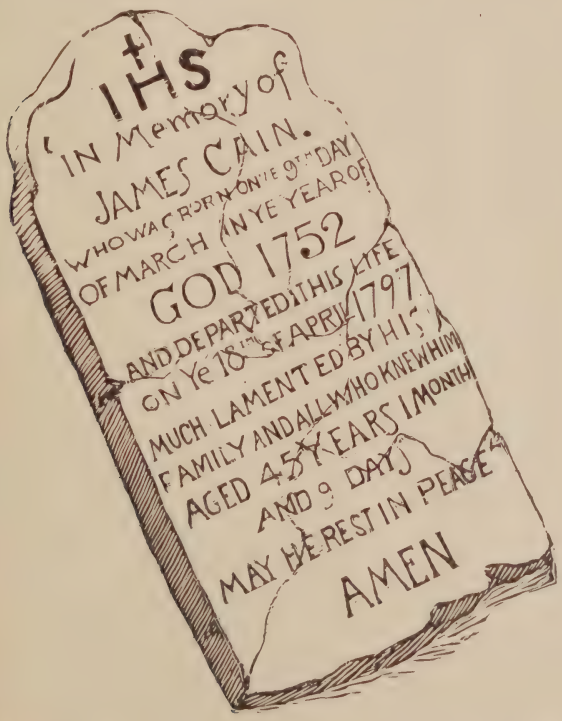
The other spot which I explored is the graveyard. It will be recollected that Shea's deed to Father Neale states

that the graveyard which he reserves was then (1764) in existence. How long it had already been used as such, there are now no means of knowing; though, as we can learn of no other within many miles in which Catholics were interred, we may fairly suppose that it had been used at least from the time of the priest's first arrival on his mission—about 1747, if not earlier.

Uncleared as it is, and has been for many years, so far from having been encroached upon by the plow, as is the ill fate of so many abandoned burial places, it now extends considerably beyond its original specified limits of a half acre—being about 10 x 50 yards. Besides the many small trees which have sprung up from its surface, it is completely overrun with all those kinds of wild growth which usurp long neglected spots, insomuch that it is impossible to see what is there without forcing your way through the tangled maze. And, indeed, in view of what one finds there after effecting an entrance, (or rather does not find,) this almost impenetrable seclusion is perhaps preferable to the full glare of day. For although the graves are numerous, only about twenty are marked at all, and these have only common field-stones (a few of them white flint) at the head and foot, in the rough condition in which they have been turned out by the plow; while, so far from there being any inscriptions, there is not a word or letter to be seen, and on one only is there a token of any kind, that being a very small but neatly cut cross on a short rude stone almost as gray as the lichen that mottles it.

There are besides many sunken spots where evidently human ashes lie awaiting the last trump. These have no stones at all, unless they are so diminutive as to have been buried by accretions from the mould of the falling leaves of more than a century, and from the yearly decay of grass and wood. It may be that some—possibly many—of the bodies (or rather of their ashes) have been reverently removed by loving friends to spots better cared for. Of one and only one such removal I positively know—having heard of it many

years ago and now seeing it verified. I found lying in the densest part of the thicket five fragments of what must have been, for the time of its erection, nearly ninety years ago, quite an elegant headstone of marble, though the grain is of the coarser sort. I gathered up the widely scattered fragments and laid them together on the dead leaves in a sombre sort of mosaic, and on brushing away the moss and mud which clung tenaciously to it, I had the melancholy satisfaction of reading as follows—the usual "I H S" and cross being at the top:



A small piece, including a portion of the cross, is missing from the top as is also a good deal of the lower end. What is left, when laid together, measured about 33 by 24 inches. James Cain was the father of the late Matthew Cain,

who lived on Thomas' Run, and the grandfather of James Cain, now Chief Judge of our Orphan's Court. His remains were removed many years ago to the burying-ground of the Hickory Church. Whether or not the old stone was found broken at the time I am unable to say; but a better one was placed above his new resting-place. The mother of the late Mr. James A. Fulton was buried here. It is probable, however, that her remains were removed. I do not know positively the names of any others of the silent sleepers here. But among them there can be little doubt were Thomas Shea and his family. Indeed, it is difficult to say where else any Catholics of the vicinity who died prior to the establishment of the Hickory graveyard, could have been buried, unless they were taken beyond the limits of the county. It is by no means impossible that some of the first settlers thereabouts at the very beginning of the last century are resting in this neglected spot.*

PERMISSION TO BEG IN CANADA, FOR THE CHURCH IN ALBANY, IN 1797.

MESSIEURRS THE PARISH PRIESTS:

The bearer of the present is Mr. Barry, a Catholic from the city of Albany, in the State of New York. He is appointed to collect funds to aid in the erection of a Church in that place, an undertaking worthy of all encouragement; we have accordingly promptly contributed to this work according to our means. You are invited and solicited, gentlemen, to co-operate likewise, and to afford Mr. Barry the opportunity of collecting the donations which the zeal and the pious liberality of your parishioners may secure him.

I am, etc.,

✠ JOHN FRANCIS, Bishop of Quebec.

Quebec, March 4, 1797.

* I have, since writing the above, seen the will of Michael Fay (who, 140 years ago ran the Ferry across the Susquehanna, 8 or 10 miles from Priest's Ford) directing that his "body be buried at the Old Chapel according to the rites of the Roman Catholic Church."

HISTORY OF THE ESTABLISHMENT OF THE CARMELITES IN MARYLAND.

RESPECTED SIR:

As you requested to have some account of our establishment in this county, with pleasure we present this little history, which you can use as you think proper; if it should not be what you wished for, you can return it, or take out of it, what may suit your purpose.

The Rev. Charles Neale, brother to the late Archbishop Neale, was born the 10th of February, 1751, at the Mansion house of William and Ann Neale, near Port Tobacco, in Charles County, Maryland. At the age of ten years he was sent to Europe and commenced his studies at the Jesuit College at Bruges. He entered the Society in 1771, and was ordained priest at Liège a short time before the Suppression. Soon after that unhappy event, his cousin Mary Margaret Brent, Superior of the English Carmelite Convent at Antwerp, addressed him a letter in which she earnestly entreated him to take the direction of that Convent which invitation he humbly declined accepting, excusing himself on the plea of youth and inexperience. Satisfied with his superior merit and distinguished talents, this holy Superior urged him anew and at the same time wrote a pressing letter to Father John Howard who was then President of the English College at Liège. This truly great and good man, sensible of the happy effects which would result from their having so enlightened and pious a director, yielded to the wishes of the community. He was accordingly sent to Antwerp (which Mother house had been founded by Mother Ann of the Ascension, thirty-seven years after the death of Saint Teresa). Having arrived there he entered on the discharge of his duties

in 1780. After a residence at Antwerp of ten years, a desire was expressed by a number of respectable and pious individuals residing in Maryland, who forwarded a petition to have a branch of the above holy order of St. Teresa established near Port Tobacco, Charles County. The pious Bishop of Antwerp willing to promote so desirable an undertaking, immediately conferred with Dr. Carroll on the subject, whose consent was soon obtained. The Rev. Charles Neale who was greatly charmed with the rules and regulations of St. Teresa, much wished to establish a house solely for prayer and for imploring the happy success of the American Missions and the propagation of the Catholic faith in this new world. He selected four nuns—one from the Mother house for that purpose—Clare J. Dickenson, and three from Hogstraet, Rev. Mother Bernandina, Superior of that house, sister to the Rev. Ignatius Mathews and her two nieces, Aloysia and Eleanora Mathews. They left Europe on the 9th of April, 1790, and after a dangerous and most stormy voyage, they landed at Mr. Robert Brent's, near Port Tobacco, on the 17th of July. On arriving, they were greatly embarrassed in getting a proper house to receive them, as the farm of the Rev. Charles Neale did not afford one. To remedy that defect, Mr. Baker Brook, who owned a farm a few miles distant, and had just erected a large house on it in addition to other buildings, offered to exchange with the Rev. Charles Neale, who, in addition to his farm, gave thirteen hundred and seventy pounds; he generously sacrificed the whole of his patrimony and devoted himself to the benefit of this foundation. They took possession of this place on the 15th of October. Here was established the first Convent ever erected in the United States of America, where from that time they flourished, increasing in numbers and in temporals owing to the prudence, zeal, and piety of so good a director. Rev. Mother Mathews was Superior of this new establishment until her death, which took place the 12th of June, 1800, leaving the community in great distress at being bereft of so valuable a

Superior whose eminent holiness made her qualified for the office which she discharged.

At that time. there were ten professed Sisters and three Novices. Bishop Carroll being informed of her death, appointed S. Clare Dickenson, who was then Superioress, in her place, and whose virtues and talents as a religious made her capable every way of being a good Mother and Superior to the infant community. Their rule required them to recite the Divine Office in the choir, and to fast eight months in the year; to abstain from meat except in cases of sickness; to wear woollen clothes and sleep on straw beds. This though apparently rigid and austere, yet persons in delicate health can undergo it, and many live to an advanced age. They received a letter from Bishop Carroll in 1801, in which he said, "I have committed to my Rt. Rev. Coadjutor the general superintendence of that part of the diocese in which you are seated, but this must not hinder any one from having recourse to me in all things in which I can help them wishing always to be considered as their Father in Christ Jesus.

And from that time, Bishop Neale presided over them with the most fatherly solicitude and paternal affection. He had been their first extraordinary confessor. In 1807, Sister Eleanora Mathews died; she was one of the four founders, and had been a fervent and exemplary Carmelite. The Rev. gentlemen who had manifested great interest and kindness for the community in its commencement were the Rev. John Boarman, Charles Sewall, R. Molyneux, John Bolton, Henry Pile, R. Plunkett, Francis Neale. In 1827, a law suit was commenced which lasted ten years. During this time, the community were sensibly afflicted by the loss of the Rev. Father and Founder, Rev. C. Neale, who sweetly and calmly expired on the 27th of April, 1823. His holy example had animated them to the practice of every religious virtue which he had acquired in an eminent degree, especially his humility and charity, which will never be effaced from their most grateful recollection. He was Superior of the Society of Jesus at the time of his death; esteemed and venerated by

all as a most cherished and distinguished member, beloved by every one who knew his worth. He left his children of Mount Carmel deeply impressed by the strong lessons of solid piety his life constantly presented. The successor of Rev. C. Neale was the Rev. B. Fenwick, for more than two years, when he was obliged to leave as the necessities of the college demanded his presence. His brother, Enoch Fenwick then took the direction of the Convent, whose charity and zeal for this establishment was unlimited until his death, in 1827. His successor was the Rev. F. X. O'Brien.

The Most Rev. Archbishop Marechal, seeing how exceedingly the community were embarrassed on account of the law suit, having heavy fees to pay, kindly requested Roger B. Taney to undertake the cause, who cheerfully did so in a most friendly aud able manner, and by his endeavors it was favorably settled in 1821. The 30th of March, 1830, dear Rev. Mother Clare Joseph Dickenson died, in the seventy-fifth year of her age and the fifty-eighth of her religious profession. She was born in London and educated at an Ursuline Convent in France. She had been Superior thirty years to the general satisfaction of her children, who revered her for her holiness of life and mortification, and loved her as a mother for her sweetness, meekness, and affability; her death was a source of great affliction, and the community sustained an irreparable loss. The temporal losses increasing on account of the bad management of the farm, imposition of the overseers, the expenses of the law suit, and many other causes reduced them so low, that they could not be supported by the farm, nor could they rebuild their house which was falling over their heads. The rain and snow beat in on all sides and they suffered exceedingly, for they had even to curtail their diet and live much lower than the rule prescribed. When the Most Rev. Archbishop Whitfield understood this he judged it better and more profitable for the Convent to remove to the city where they might support themselves by a

day-school; he accordingly wrote to Rome and obtained from his Holiness a full confirmation of the dispensation to teach and instruct young ladies, which had been previously granted in the year 1793. The following is an extract from one of Bishop Carroll's letters: "I had letters lately from Rome. I had given in mine an account of your settlement, and of the sweet odor of your good example, and had taken the liberty to add, that, in order to render your usefulness still greater, I wished that it were consistent with your constitution to employ yourselves in the education of young persons of your own sex. The Cardinal Prefect of the Propaganda having laid my letter before his Holiness, informed me that it gave him incredible joy to find that you were come hither to diffuse the knowledge and practice of religious perfection, and adds, considering the great scarcity of laborers and the great defect of education in these States, you might sacrifice that part of your institntion to the promotion of the greater good and I am directed to encourage you to undertake it now. In obedience to this direction, I recommend to your reverence and your holy Community to take it into your consideration. I am considerably pleased at the increase of your most religious family; every addition to it I look upon as a safeguard for the preservation of the diocese. Praying Almighty God to grant His choicest blessings to yourself and your pious community, I am with fatherly affection and high esteem honored Mother,

Your most obedient servant in Christ,

✠ J., Bishop of Baltimore.

This leave was not acted upon until 1830, the nuns being unwilling to accept the dispensation until forced by extreme necessity. The 13th September, 1831, the community, twenty-four in number, with feelings of regret, bid a last adieu to that spot which had been so happy and sacred to them, and where so many had consecrated themselves to God. They were conducted by their kind friend Washington Young, Esq., to his residence Nonesuch, and their worthy

chaplain, Mr. F. X. O'Brien, where they were most hospitably entertained. The next day, they proceeded to Baltimore and were cordially received by Archbishop Whitfield, who conducted them to the Cathedral, where after praying a short time in that sacred edifice, they hurried to take possession of their new abode. November 1st, 1832. Rev. Father O'Brien departed this life, who had done all in his power to promote the welfare of the community. He was succeeded by the Rev. H. Xaupi, but he soon afterwards retired to Mount St. Mary's, and the Rev. J. B. Gildea was appointed Confessor, who entered on the discharge of his duties November 27th, 1834. November, 1833, Sister Aloysia Mathews died the last of their dear foundresses. She had been a fervent religious and an exact observer of her rule; she occupied the office of sub-Prioress 27 years.

The Abbé Hérard, during his residence in the city, hearing the Convent had no chaplain, kindly offered his services which were readily accepted by the Community and cordially sanctioned by the Most Rev. Archbishop Eccleston. Accordingly he took up his abode at the Convent, November 27, 1835. The Abbé soon discovered the great want the community were in of a chapel and choir, for the performances of their religious exercises. By his zealous endeavors, he induced the ladies of Baltimore to get up a fair for that purpose. Their success was crowned beyond expectation; the proceeds of which with his own liberal donation enabled them to accomplish their pious design and erect the additional building. This paternal solicitude continued long after he was obliged to leave for France, and he never ceased to promote the Community's interest and welfare though far from them. He is one of their most generous benefactors to whom they will ever owe the greatest gratitude, and to whose memory they must ever pay the tribute of their sincerest respect and affection, as he has since gone to that God who rewards with celestial glory the services rendered him on earth.

The number that have been professed in this country

is thirty-six choir nuns and seven lay-sisters and one out sister. At the present time there are twenty-six professed nuns, four of whom are lay sisters.

BOSTON, APRIL 3D, 1844.

DEAR SIR :

I do not know how it has happened that both on my way through Baltimore to Georgetown, after performing a very imposing and solemn ceremony in the Cathedral and on my return, I have had the misfortune to miss you each time. Well, it cannot be helped now.

The above was put in my hands by the good Mother of the Carmelites, while in Baltimore, for revision and correction, if I thought it needed it, and afterwards to hand it over to you. It appears she was applied to by Mr. Jno. Murphy, at your request, for information respecting her establishment. I have read the above, and find no cause for alteration in it, as I deem the entire perfectly correct. The use you may make of it in your multifarious writings must be left to yourself.

I remain, &c., &c.,

✠ BENEDICT, Bishop of Boston.

EARLY CATHOLICS IN ELIZABETH, N. J.

The Labadists, Danker and Sluyter, who visited New York and the neighboring colonies in 1679, found scattered Catholics. They say, (p. 359) the Papists believed we were priests and we could not get rid of them; they would have us confess them, baptize their children and perform mass; and they continued in this opinion;" but the only definite allusion to any Catholic family was at Elizabethtown Point, N. J. They say, (p. 147) "There was a tavern on it (*i. e.* the Point) kept by French papists, who at once took us to be priests, and so conducted themselves towards us in every respect accordingly, although we told them and protested otherwise. As there was nothing to be said further we remained so in their imaginations to the last, as shown both in their words and actions, the more certainly because we spoke French and they were French people."

THE PLUNDERING OF ST. INIGOES, ST. MARY'S COUNTY, MARYLAND.

Under date of October 31, 1814, a diary kept at Georgetown College, says :

" This day a barge from a British brig of war, named the Jason, Capt. Watts, landed at St. Inigoes Manor a captain and several men, plundered the private chapel of all its contents, even the Ciborium, Pixis, etc., containing the Blessed Sacrament, vestments, beds, clothing, etc., to the amount of $1,000. Fr. Rantzau, Bros. Mobberly, Barron and Redmond were present at the time, but could save nothing from the sacriligious wretches. Oh ! the goodness of our God, that permits Himself to be thus treated for the love of us. Fr. Rantzau prevailed all he could on them to return the most Blessed Sacrament, but in vain ; they rowed off their barge and were seen no more, leaving them without linen to change or clothes to defend them from the inclemency of the season. A list of the articles I have inserted on the next page with their prices annexed. We were obliged to send linen, clothes, etc., from the college for their relief—the letter containing the account was written by Bro. Mobberly, an extract from which was inserted in the National Intelligencer, and from thence copied into many other papers."

[The list unfortunately is not given in the diary, though a page is left blank for it.]

Nov. 20. Received information of the British having returned a great part of the articles plundered from St. Inigoes, and left some money to pay for the remainder.

THE DESTRUCTION OF NEW MEXICO SETTLEMENTS AND MISSIONS, AND THE RE-CONQUEST OF THE COUNTRY.

Told in a letter of Father Silvestre Velez de Escalante to Father Augustine Morfi.

Rev. Father Lector and Dear Sir :

1. As much in consequence of the urgent affairs of my office, which I have twice already vainly resigned, as of the journey made by me last winter to El Paso, I have been unable to seek or extract from the manuscript archives of this government anything except since 1680 (there are none older here) when this kingdom was lost, to 1692, the year in which Don Diego de Vargas began its recovery. I hope, nevertheless, to disengage myself and conclude an examination of the remaining documents in the coming May and June, and whatever I may then find of value I will send together where your reverence shall direct. And although I have not now the quiet proper for the labor, that your reverence may see that these reasons are not frivolous for delay, and that I earnestly desire to comply with your wishes, I will forward this epitome.

Notes taken from the papers of Don Antonio de Otermin, of Don Domingo Gironza Petris de Cruzate, who succeeded him in the government, in August, 1683, of Don Pedro Romero Posada, who succeeded Gironza in 1688, governing a year and some months; of Don Domingo Gironza, who returned to the government in 1689, and of Don Diego de Vargas who succeeded him in 1691, which remain in the archives. There are no acts or other papers of the predecessors of Otermin; even those belonging to the first years of his government are missing. In reports and petitions made

to Otermin by inhabitants of this kingdom after the general insurrection, others are mentioned incidentally; three whom Friar Francisco Farjan says, successively governed before Otermin. They are as follows : Don Fernando de Arguello governed in 1749; Don Hernando Ugarte y la Concha, in 1650; Don Fernando de Villanueva; Don Juan de Medrano; Don Juan de Miranda; and Don Juan Francisco Treviño, whom Otermin succeeded; this is the most of the early governors I have been able to find, from Don Juan de Oñate to Otermin.

1. This kingdom of New Mexico before it was lost by the general insurrection of the Indians, was composed of forty-six pueblos of Christian Indians, and one city of Spaniards, which was at San Gabriel del Yunque, and afterwards Santa Fé, which was then as now the capital of the kingdom; and also many settlements of Spaniards at different places on the banks of the Rio del Norte, which, although together they included a larger population than Santa Fé, yet, because of their being scattered and far apart could not properly be called a town. A few years before the insurrection, the Apache enemy destroyed by almost continual invasions seven of the forty-six pueblos; Tehuicu in the Province of Zuñi, and seven in the Valley of the Salinas: Chilili, Tagique, Quarac belonging to the Tejua Indians, Abo, Jumanas and Tabira belonging to the Tumpiros; all of them on the eastern slope of the Sierra Zandia, except two which were distant from the mountain in the direction of the Salinas. Nearly all the confines of the kingdom were at that time occupied by the infidel Apache nations, distinguished by different names according to the territory each inhabited; and only on the west of the Province of Moqui was it bounded otherwise, as it still is, by the Cojnina nation. At the beginning of the administration of Don Antonio de Otermin, the Yutas, of whom the Spaniards had not before heard, appeared and established relations with them. If there was any knowledge of the Comanche nation in the last century, they were not seen

until the present one, when the Yutas introduced them into the town of Taos. They now rule over all the plains and fields of Cibolo which were previously occupied by the Yutas and Apaches. The latter while occupying the plains were called such (Apache Vaqueros), and by other heathen nations. And thus the Comanches at this time bound this kingdom on the north-east, east and south-east; the Yutas on the north and north-west; and the Apaches from west north-west to south south-east.

3. In the year 1680, on the second administration of Otermin, on the tenth day of , an Indian called El Popé of San Juan de los Caballeros, was a fugitive in the town of Taos. He was of the Tejua nation; and in the time of Don Juan Francisco Treviño was arrested with forty-six other Tejuas on various well attested charges of murder, idolatry and sorcery. He was now fleeing because of recent crimes of the like nature; and being in the town, he contrived the general insurrection. He sent messengers to all the pueblos of the kingdom, which had already before that time secretly obeyed him, as he had persuaded the people that the Fathers and Governors had no other aim in what they directed them to do than to enslave them more every day. They feared him because they were convinced that he had frequent and personal intercourse with the devil and could thus do them all the harm he pleased. All the pueblos came into his plans, except those of the Piros; for although the Queres of the town of Cienega and the Janos showed some repugnance, yet at the time of action they followed the rest. The thirteenth of August was fixed for the attack upon all the convents and houses of the Spaniards; but the treason was discovered on the ninth, although it could not be suppressed. The Janos of San Cristobal and San Lazaro disclosed it to Father Juan Bernal, then Custos, who promptly notified the Governor. The Pecos likewise made known the conspiracy to their missionary Friar Fernando de Velasco, who notified the Governor the same day. In consequence of this and of another notice received at the

same time from the Alcalde of Taos, Marcos de Eras, the Governor seized two Indians of the town of Tesuque who in the name of the Tejuas had gone to arouse the Janos and Queres. The Taos, Pecuris and Tejuas finding themselves discovered, arose by order of El Popé on the tenth day of the same month of August, and before sunrise attacked the convents and dwellings of the Spaniards, laying all in blood and ashes. All the other pueblos notified, as soon as they heard of this, did the like. The lives of the eighteen religious priests were taken (among with that of the Father Custos) and three religious lay brothers, and three hundred and eighty Spaniards, men, women, and children and servants; a few Spanish women being kept as prisoners. The rest of the Spaniards (that survived), and some friars who escaped slaughter were formed into two parties. In the town of Isleta were collected those that resided from San Felipe down; and, on the 14th, they began their retreat for El Paso, as the rebels had spread a report that the Governor and entire population of the city had already fallen. The inhabitants of the La Cañada assembled, and intrenched themselves in the house of the Chief Alcalde of the district, and though few held out together until Otermin sent them succor, when they joined those of the city.

On the nineteenth, the Taos of San Marcos, San Cristobal and Galisteo with the Queres of the Cienega, and the Pecos attacked Santa Fe on the south side; they took possession of the houses of the Tlascalteca Indians living in the suburb of Anlaco, and set fire to the chapel of San Miguel. They numbered nine hundred fighting men. The Spaniards of the place sallied out against them. A bloody battle ensued, which lasted more than six hours. Our people would have been victorious had not the Taos, Picuris and Tejuas arrived and attacked the city on the northern side; they began a violent assault on the public buildings in which were collected the families of the place as well as those of San Marcos, La Cañada, and the Tlascaltecas. At the end of five days they gained possession of the greater part of the houses,

burning some and taking up their quarters in others. They set fire to the church and convent, leaving the Spaniards no more ground than the plaza and the public buildings. The Indians cut off the water, and reduced the besieged to the utmost extremity. The insurgents amounted by this time to about three thousand combatants, while our people, counting soldiers, inhabitants and servants, were less than one hundred and fifty; so that they had hardly courage to wield a weapon. The Governor, seeing that the only way was to break through the investing line, with the help of the three religious, who exerted themselves greatly to dispel the gloomy terror and despair, drew his force up in order. On the twentieth, with only one hundred men, the Governor, invoking the sweet name of Mary, charged upon the enemy, killing over three hundred of them, captured forty-three (whom he at once shot in the plaza), captured some arms and horses, and compelled them to raise the siege and flee. Of our party, five only were killed in the whole siege; but many were wounded, and among them, the Governor, by a ball received in the breast and a wound in the forehead, although neither injury proved dangerous. Otermin at once without delay marched with the three Fathers, Friar Francisco Gomez de la Cadena, now missionary at Santa Fé, Friar Andres Duran, Definitor of the Custodia, and Friar Francisco Farfan, and with the rest of the people retired towards El Paso. At Fray Cristobal, he met Lieutenant General Alonso Garcia, seven religious, and the residents of the lower part of the river. From there they went together to the town of Salineta, where they made an encampment and remained a short time. They next proceeded to another place which they called Real de San Lorenzo, where they underwent great suffering notwithstanding that Friar Ayeta, Procurator of this kingdom at the time, gave daily towards their support, in the name of his majesty, King Charles II., ten head of beeves and as many bushels of maize.

4. The rebels remained masters of the entire kingdom;

and as soon as the Spaniards were gone, El Popé commanded on pain of death that all the men, women and children should remove from their necks the crosses and rosaries they might have and break or burn them; that no one should call on the name of Jesus, or Mary, or invoke the Saints; that the men should leave the wives they had married in the Christian rite and take others as they might choose; that none should speak the Spanish tongue, or show love for the God of the Christians, for the Saints, or for the Fathers and Spaniards; and that, where they had not already done so, they should burn the churches and sacred images. He went the round of the country, accompanied by a captain of the Taos insurgents named Ihaka, by another out of the Pecuris, formerly Governor of the tribe, called Don Luis Tupatu by a head-man of the Queres named Alonso Catiti, who had been interpreter to the town of Santo Domingo, and by a large number of lesser chiefs. He took from the churches the vestments and sacred vessels he desired, and the remainder he distributed among the captains and inferior governors. He fixed the quantities of wool, cotton and other things which the towns should contribute on occasions of his visiting them. In the town of Santa Anna, he prepared a banquet from the stores which the religious and governors made use of, and set a great table in the Spanish style: he sat at the head, caused Alonso Catiti to take the opposite end, and seated the others in the remaining places. He ordered two chalices to be brought, one for himself another for Alonso; and the two began to pledge each other in scorn of the Spaniards and the Christian religion; and Popé taking his cup would say to Alonso, as if he were addressing the Father Custos: "To your Reverence's health," and Alonso taking his, would say, rising: "To your Lordship's, Sir Governor." In fact, there remained no vestige of the Christian religion; every thing was profaned and destroyed.

5. Otermin gave the Viceroy an account of the insur-

rection and succeeding disasters. Father Ayeta went to Mexico and made several representations to His Excellency, in order that all possible means should be used forthwith for reducing the apostate insurgents of New Mexico to the Catholic faith and to the obedience of His Majesty. This was done, with the sanction of the Royal Council: everything that was deemed necessary being provided for the subjurgation of the rebels and likewise for the subsistence of the Spanish families, with those of Piro, Jumpiro, Tijua, Geme and Jano Indians who refused to apostatize and fled with Otermin. Father Ayeta returned with these favorable orders and the royal means. At this time was built the presidio at El Paso, which is now in Carrizal, under the name of our Lady of Pilar and San José. He arranged a campaign into New Mexico, but some difficulties caused very mischivous delays. On the 18th of November, 1681, the force destined for the reduction of the rebels, consisting of one hundred and forty-six Spanish soldiers and one hundred and twelve Indian auxiliaries took up its march from the Ancon de Frai Garcia under Governor Otermin, attended by Father Ayeta and other friars. On the eve of the Immaculate Conception, the rebel Tihuas, in the town of Isteta were reduced. A part of the force was then detached by the Governor, which went to the pueblo of Cochiti, while Otermin marched with the remainder to the pueblo of Zandia, burning on the way the pueblos of Alameda and Poaray which he found without inhabitants, but with good store of cattle and vegetables. From Zandia, he returned to Isleta, but before reaching it he came up with the detachment sent to the towns above—San Felipe, Santo Domingo and Cochiti. No other incident of importance took place excepting the capture of three apostates, or rather one, for the other two voluntarily surrendered. Otermin desired to advance further; but the rigor of the winter, the extreme weakness of the horses, and the danger lest the newly converted at Isleta should relapse into infidelity, (for already in the course of a few days at

the instance of the rest of the rebels, they had again turned from the faith, and one hundred and fifteen persons had taken to flight), the Governor determined to return at once to the town of El Paso, taking with him the inhabitants of Isleta, recently subjugated, and the prisoners made by himself and by the detachment sent to Cochiti. The Isletans taken away by him on the occasion numbered three hundred and eighty-five souls, and there were eight prisoners, one of them a civilized Innian of the Queres, Pedro Naranjo from the town of San Felipe, a famous sorcerer and great upholder of idolatry, who in consequence was in the highest esteem of El Popé. This man stated the reasons of the insurrection and the plans of the chief with more fullness, intelligence, clearness and probability than any other. The causes may be reduced to two heads only: first, the attachment which many of the old people retained for the ancient manner of living in idolatry, and for their estufas, which had been destroyed in the time of Governor Treviño; and secondly, the vexations and harsh treatment that had been endured in many of the pueblos from some of the Spaniards, and the persecution of Indians accused of witchcraft, as well as the severe and capital punishments inflicted on them by several of the predecessors of Otermin.

6. The force returning arrived at El Paso in January, 1682. The Governor then assigned places to the Indians whom he had brought on the present and former occasion from New Mexico, and settled the following pueblos: Senecu, two leagues below our Lady of the Guadalupe del Paso, with the Piro and Jumpiro Indians; Corpus Christi de la Isleta, a league and a half to the east of it, with Tijuas; and the third pueblo, which was founded under the name of our Lady of Socorro, twelve leagues from El Paso and seven and a half from Isleta following the course of the Rio del Norte, with Piros, a few Janos, and some Jeme Indians.

In the year 1683, the inhabitants of Socorro attempted

the life of their missionary, Friar Antonio Guerra, and the lives of one or two Spanish families in the town; but they did not accomplish it, because the Yumas living with them made it known. The principal movers fled to New Mexico, and such as remained went by order of the Governor to another spot, much nearer the pueblo of Isleta, where at this time exists the second town they settled with the same name of Socorro. On the 24th day of October, of 1683, was established the first mission among the Yuma Indians, eight leagues south of El Paso, at the spot now called Ojito de Samalayuca; but it did not last, as the Christian, civilized and pagan Indians revolted the next year with the Janos and (other) Yumas, and apostatized.

7. In December, 1683, Juan Sabeata, an Indian of the Jumana nation came to El Paso, saying that all his people desired to come to the faith, and asked for missionaries. He stated that not very far from his country were the Tejas, of whom he told so many things that the province was believed to be one of the most civilized, fertile and wealthy in America. In consequence of this relation, Friar Nicolas Lopez the Vice Custos, desirous of propagating the gospel, determined to go apostolically on this discovery with Friar Juan de Zaboleta and Friar Antonio de Acevedo without followers or protection. He made known his intention to Governor Don Domingo Gironza, who would however not consent that the fathers should proceed thus alone exposed to so many dangers. The Governor raised an expedition of volunteers from the people in the neighborhood, sending as commandant Don Juan Domingo de Mendoza, with directions for the safety of those religious in carrying out the end they proposed. They arrived at the junction of the rivers Del Norte and Conchos, and preached to the three nations of Indians there, the Conchos, Julimes and Chocolomos. The people appeared to be very docile; and Friar Antonio de Acevedo remained to teach them, while the others continued on

their journey up the River Pecos, at that time called Salado; and after many days travel arrived at an Indian settlement then called Hediondos, where were some of the Jumana tribe to which Sabeata belonged. From this place they returned to the junction of the rivers by a more easterly route than that by which they set out. On the way a difficulty took place between the volunteers and the Commandant Mendoza, which caused great scandal among the accompanying heathens and mortification to the religious. So soon as they arrived, the Indians of La Junta asked Father Lopez for six missionaries to instruct them and administer the holy sacraments. He left with them Fathers Zaboleta and Acevedo, and proceeded with the remaining people by way of Tabalopa and Encenillas to El Paso. A short time after, there arrived at La Junta, (the junction of the rivers) certain Julime Indians, very resentful against the Spaniards, as they had seen two of their nation hanged in the Parral. They excited all the catechumens at La Junta, who arose, scourged the two friars, driving them out of the place naked, on foot and without food, killed several Tijua Indians who were in company with the friars, and profaned the vestments and sacred vessels that were there. With very great hardship, at the end of many days, the Fathers reached the pueblos of El Paso.

In the same year, 1684, as already noted, the Indians of the pueblo of Nuestra Señora of Guadalupe del Paso revolted, apostatized and departed to unite with the infidels of their nation then headed by Captain Chiquito, who, up to that time had been a very great friend of the Spaniards. The Yumas arose, and the Tanos, and, through the instrumentality of the domesticated heathens, took the life of their pastor, Friar Manuel Beltran, destroyed the church, and desecrated the vestments and holy vessels. The mission was called Our Lady of Soledad of the Tanos. All these nations persisted in their rebellion for two years, until unable to withstand the incessant war made upon them by Don Domingo Gonzales, who killed and captured many of them, they

surrendered in the year 1686, suing for peace.

8. The rebel pueblos of New Mexico began to grow hostile to each other and to make cruel war among themselves. The Queres, Taos and Pecos fought against the Tehuas and Tanos; and these last deposed El Popé because, of his despotism, the rigor with which he enforced obedience, and the large contributions exacted in his frequent visits. Don Luis Tupatu was elected in his stead, who governed the Tehuas and Tanos until the year 1688, when El Popé was re-elected; but he dying soon after, Don Luis was again chosen. Alonso Catiti, principal person among the Queres, had died previously. While entering an estufa to sacrifice he suddenly burst asunder, his bowels all coming out in the presence of many Indians present. After this, each pueblo of the Queres governed itself. The Apaches were at peace with some of these towns, and to others they did all the injury in their power. The Yutas, from the time of their hearing of the disasters that befel the Spaniards, made incessant war on the Jemes, Taos and Picuris, and with even greater ardour on the Tehuas among whom they made formidable ravages. Not only thus and by civil wars were all the apostates of the kingdom afflicted, but by hunger also and pestilence. The Queres and Jemes exterminated the Piros and Tihuas, who remained after the incursions of Otermin, because they considered them attached to the Spaniards. Of the Tihuas some families escaped, retiring to the Province of Moqui; but of the Piros, none.

9. In the year 1688, Don Pedro Reneros Pozada entered New Mexico; and having arrived at the pueblo of Zia, he took thence some horses, sheep and goats, and returned to El Paso without doing anything further. In September of the following year, Don Domingo Gironza also entered the country for the purpose of reducing the rebels, and had a bloody battle with them at the same pueblo of Zia, where they defended themselves with such valor and desperate resolution that many permitted themselves to be burned alive on the house-tops rather than

submit. The Queres left dead on the field after the fight, including those of Santa Anna and other places who came to succor the besieged, were as many as six hundred of both sexes and all ages. Only four old men were taken alive; they were shot in the public square. Nothing further appears to have been done during this invasion. Don Diego Gironza, had already prepared an expedition to enter New Mexico a second time, in 1690, but the converted Yumas, and the heathen, living at El Paso and in its neighborhoods revolted, and it became necessary to turn that force against them.

10. In the beginning of the year 1691, Don Diego de Vargas Zapata Lujan Ponce de Leon, entered upon the government. After quieting the Yumas, he contemplated the reduction of the rebels of New Mexico, upon which enterprise he consulted the Viceroy Count de Galvez. His Excellency acceded to the plan giving him fifty soldiers from the forts of the Parral. Before these could reach El Paso, Vargas marched for New Mexico, with the effective men that could be got together, accompanied by three religious of our order, Father Francisco Corvera, Father Miguel Muñiz and Father Cristobal Alonso Barroso. The Janos of the pueblo of Galisteo were entrenched at Santa Fé, and being besieged, they showed at first so great obstinacy, that upon the call of Vargas peacefully to surrender, they refused, adding that they would take the lives of all the Spaniards, allowing no chance for such escape as had been made at the time of the outbreak. To his second summons, they answered that they wished to fight until death, and never to yield. The religious preached, exhorting them as best they could to quiet submission, Don Diego de Vargas supporting them in this, regardless of insulting words and gestures, offering pardon for past offences, evincing in every particular a kind and parental regard, yet at the same time making every sort of disposition with great energy, for seizing the earliest favorable moment to reduce the Indians by force, in case there was no

other way, like a brave and prudent soldier, or a zealous and compassionate Christian. At last, the besieged surrendered, without the shedding of blood, on the 13th of September, (and the day following, being that of the Exaltation of the Holy Cross) in the year 1692, they gave their adhesion, and were absolved from apostacy by Friar Francisco Corvera. The City of Santa Fé having been gained, the fifty soldiers of the forts of the Parral came up, and Don Diego de Vargas marched to the pueblo of Pecos. The Indians abandoned it and retired to the table-lands and ridges near by, our people capturing at different places there twenty-three persons old and young of both sexes, being the last that had taken to flight. Vargas set them at liberty to influence the rest to return without hesitation to the pueblo, and their headmen to come to Santa Fe and make submission. The Governor returned with his force to the city, and thence set out on the 29th of September, for the towns on the upper Del Norte.

All the Tehuas submitted without resistance; the Janos, Picuris and Taos did the same, and were all absolved from their apostacy, giving the Fathers, for baptism, the children born during the rebellion. Those baptised in all the pueblos of the Tanos, Picuris and Taos, were nine hundred and twenty-six. Thus far extend the notes I have taken from the papers in these archives.

If not irrelevant, before concluding this letter, I desire to express my opinion touching the Tejuayo, and the Gran Quivira, the imaginary greatness of which has given rise to much speculation, from the beginning of the last century until the present time. Tehuayo, according to the diary of Oñate and other ancient narratives, may be considered to be at farthest two hundred leagues to the northwest of Santa Fé, and is no other than the country through which migrated the Tihuas, Tehuas, and other Indians on their migration to this kingdom, as is very clearly attested by the ruins of towns I have seen there, the style of which is

the same as that afterwards given to the buildings erected in New Mexico; and the fragments of pottery which I also saw at those ruins are very similar to the pottery which the Tehuas make at this day. To this may be added the tradition unvaryingly told by this people, which confirms it; besides which, I have myself traveled more than three hundred leagues in the same direction from Santa Fé to the forty-first degree and nineteenth minute of latitude, without having been able to gain any knowledge among the Indians who now occupy that country, of any other people living in pueblos.

12. The Gran Quivira, according to the place it has ever been considered to occupy, and according to what I have hitherto been able to make out, putting together all the accounts I have read and heard, is nothing more than the towns of the Panana (Pawnee) Indians, who have no other grandeur than that of dwelling in towns together, having the same civilization, a little more or less, as exists now among the Moquinos. Two things principally confirm my conjecture: one of them is, that the nearest towns to be found at the end of more than three hundred leagues to the north-east of Santa Fé, are those mentioned by the name of Panana, of which there was no knowledge in this kingdom until the nineteenth year of the present century, when it was brought by a Frenchman who came from that direction into New Mexico. In consequence, the Governor, at that time in power, sent a military force thither commanded by one Villazur, who arrived at the river on the opposite bank of which lay the towns. He was discovered by the Pananas, who crossed over by night with a large number of carbines, and the next morning at day light, they fired such a volley into the encampment that the greater part of the people were killed, among whom were Friar Juan Mingues, a missionary of this Custodia, the Commandant, and the Frenchman who served as guide. The other reason is, that about the middle of the last century some families of Christian Indians of the town and nation of

the Taos revolted, and retired to the plains of Cibolo, fortifying themselves at a place which on this account was called El Cuartelejo, where they remained until Juan de Archuleta marched thither, by order of the Governor, with twenty soldiers and some Indian auxiliaries, and obliged them to return to their pueblo. He found in their possession, kettles and other articles of copper and tin, and asking them whence these had been obtained; they said, from the Quivira towns to which they had made a journey from Cuartelejo. This statement caused universal astonishment and satisfaction to the Spaniards and religious in the kingdom, as they supposed these kettles and other utensils to have been made in Quivira, which they believed must be a very civilized and wealthy kingdom. From El Cuartelejo by that route is the way to the Panana; and it is evident at this day that there are no other towns in that direction, and the French already trafficked with them at that time. Moreover, in all the towns that have been seen by French and English in a course from the Jumanas towards the north and north-east, we have never heard of their finding any of the civilization and opulence that were imagined of the grand Quivira.

13. In the same way, from the accounts of the heathen Indians misunderstood, many persons were persuaded that on the farther side of the Colorado River, (which enters with the Gila into the Gulf of California), there dwells a people having the appearance of the Spaniards, with long beards, and arms like our ancient ones of breast-plate, helmet and back-piece, who were doubtless the Yutas Barbones, (bearded Yutas), of whom the Rev. Father Custos and I speak in the diary of the journey we performed into those parts in the year seventy-six.* They live in ranches, not in towns, are very poor, bearing no other arms than bows

* Diario y Derrotero de los nuevos descubrimientos de tierras a los rbos. I. N. Œ. Œ. del Nuevo Mexico, por los RR. PP. Fr. SILVESTRE VELEZ ESCALANTE, y Fr. ERANCISCO ATANACIO DOMINOUEZ.

and arrows and some lances pointed with stone; but as for breast-plate, helmet or back-piece, they have none other than they brought with them from their mothers' womb.

This is as much as I am now enabled to say, and as the brevity of a letter will allow. May our Lord God preserve your reverence many years in His grace.

Santa Fé, April 2d' 1778.

Your affectionate servant, brother and chaplain, kisses your Reverence's hand.

FRAI SILVESTRE VELEZ DE ESCALANTE.

REV. FATHER LECTOR, FRAI JUAN AGUSTIN MORFI.

GENERAL HALDIMAND'S ORDER EXPELLING MR. LAVILINIERE FROM CANADA FOR SYMPATHIZING WITH THE AMERICANS.

TO MGR. BRIAND, Bishop of Quebec:

MGR.,

You will have the kindness to order Mr. de la Valiniére, parish priest of Ste. Anne du Sud, to repair at once to this city with all his baggage, and to take up his residence during his stay here, at the Seminary, or with the Jesuit Fathers, as you deem proper. I leave you at liberty to tell him, if you deem proper, that he must sail to Europe with the fleet which clears on the 25th inst., and care will be taken to provide him refreshments and all possible conveniences for his voyage. You will take care especially to recommend him, not to give way to his ordinary vivacity, and be careful of his manner of acting and speaking till his departure. Mr. de la Valinière may give a power of attorney to any one he chooses, provided it be some one with whom the government has reason to be satisfied, in order to arrange the affairs he leaves in this province.

I have the honor to be, etc.,

FRED. HALDIMAND.

Quebec, October 14, 1779.

PASTORAL LETTER OF V. REV. PATRICK WALSH, ADMINISTRATOR OF THE DIOCESE OF NEW ORLEANS.

The diocese of Louisiana and the Floridas was erected by Pope Pius VI., April 25, 1793, the territory it embraced having from 1789 formed part of the diocese of St. Christopher of Havana. The first Bishop, Rt. Rev. Luis Peñalver y Cardenas, had held positions which made him familiar with the new diocese and its wants. Before coming to Louisiana he obtained from the Propaganda a rescript, authorizing him to appoint one or more Vicars General, who might replace him in case of vacancy in the bishopric. He reached New Orleans, July 17, 1795, and appointed as his Vicars General two Irish priests, Thomas Canon Hassett, formerly parish priest of St. Augustine and Rev. PatrickWalsh. When Bishop Peñalver was promoted to the see of Guatemala in July, 1801, the Vicars General became Administrators or as the Spaniards term it, Governors of the Diocese. They were fully recognized by the Spanish government, the clergy and people, Canon Hassett taking the main part in the management of affairs till his death, in April, 1804.

Meanwhile, Spain (Nov. 30, 1803) gave up Louisiana to France, which soon after, on 20th Dec. transferred it to the United States. These changes made many regard themselves as free from ecclesiastical control.

Rev. Anthony Sedella, rector of the Cathedral, refused to recognize V. Rev. Mr. Walsh, to admit him to that edifice or allow him any income. He was thereupon suspended. A public meeting called under the auspices of the City Council elected marguillers or wardens, who in turn elected Sedella parish priest of New Orleans. After a show of resistance, this priest resumed his position sacreligiously officiated and

began a schism which lasted for years. The Administrator thereupon issued the following Pastoral Letter, which has been carefully translated from the French.

Vicar General Walsh, died Aug. 22, 1806, and Bishop Carroll who had been appointed by the Holy See Administrator of Louisiana and the Floridas appointed Rev. John Olivier his Vicar General, but Sedella refused to recognize his authority and persevered in his schism.

PASTORAL LETEER.

Patrick Walsh, Vicar General, Provisor and Spiritual Governor of the Diocese of Louisiana, to all the Faithful, Apostolic and Roman Catholics of the City of New Orleans, health in our Lord Jesus Christ:

DEARLY BELOVED BRETHREN,

By virtue of the powers granted to us, on the 3d of November, 1801, by the most Illustrious and most Reverend Monsigneur de Peñalver y Cardenas, lately Bishop of this Diocese, duly authorized to appoint one or more Vicars General, who might replace him in case of a vacancy of the See till the Sovereign Pontiff otherwise provided, all in the terms of a rescript from Rome, dated September 14, 1794, which rescript signed by Cardinal Antonellus, Prefect of the Sacred Congregation de Propaganda Fide, is countersigned by the most Illustrious Archbishop Aduneno, Secretary of the same Congregation; by virtue, I say, of these powers, emanating from the Holy See, and which have been lawfully and canonically transmitted to us by the said Most Illustrious de Peñalver y Cardenas,

We, finding ourselves charged with the government of this diocese, under the weight whereof we groan before God, believe that it is our solicitude and duty to labor, in these evil days, to strengthen you in the faith. Meanwhile, my brethren, I know, and I say it, in the joy of my soul; there are some of you, who have never belied their baptismal promises, and who gladen heaven and earth by their fidelity and their attachment to the dogmas of our

holy religion; but I know also that many have wavered and disappointed our expectations. God forbid that I should ascribe to the stubborness of your minds or the hardness of your hearts, the opposition recently manifested among you against the dogmas and discipline of the Church. Do I not know in Faith as in morals, there are falls, temptations, vicissitudes?

Dear brethren, if as I am happy to believe, you do not wish to renounce the religion of your fathers, if in a word you wish to live and die in the bosom of the Church, our Common Mother, of whom, notwithstanding my unworthiness, I am here the chief minister, hear me: I am about to expose what She herself teaches on the points which seem already to have divided you.

No priest can enter upon the pastoral functions, unless he is authorized and sent by Ecclesiastical Power. This mission which Jesus Christ Himself received from God the His Father, and transmitted to His apostles, and which, by apostolical succession has come to us, is so necessary that a priest who has not received it, or who after receiving it, is is deprived of it, cannot be considered as a lawful minister of the Word and of the Sacraments. This, my dear brethren, is of faith, and has been decided by the Council of Trent.

"If any one," says the Holy Council, "saith that those . . . not sent by Ecclesiastical and Canonical power, but come from elsewhere, are lawful ministers of the Word and the Sacraments, let him be Anathema." Sess. 23, can. 7.

In chap. 4, of the same session, it is said: "The Holy Council decrees that all those who being called and instituted by the people only, or by the civil power, and magistrate, ascend to the exercise of these ministrations, and those who of their own rashness assume them to themselves, are not ministers of the Church, but are to be looked upon as thieves and robbers who have not entered by the door."

In the decree on Reformation of Marriage on the 1st chapter of the 24th Session, the Fathers of the same Couucil declare null all marriages made in the presence of any priest but the true pastor, unless the priest who blesses them, is approved, either by the true pastor or by the Ordinary, that is to say, the Bishop or his Vicar General.

Finally, the same Council orders absolution given by a priest who has not ordinary jurisdiction or delegated jurisdiction to be regarded as null.

You must not forget, my brethren, that an Œcumenical Council, like that of Trent, whose decrees you have just heard, is a holy assembly, in which the Church by the mouth of its first pastors, forms decisions and proposes to all the faithful the infallible rules of Catholic worship and doctrine. Not to believe and not to submit to these Councils, is to renounce the character of child of the Church, is to excommunicate one's self and take a place in the ranks of infidels, as Jesus Christ Himself warns us. Si Ecclesiam non audierit, sit tibi sicut ethnicus et publicanus. St. Matt. ch. 18, v. 17.

Hence I conclude, my dear brethren, and if you wish to be Catholics, you must conclude with me: 1st. That a priest cannot lawfully announce the word of God and administer the sacraments without ecclesiastical or canonical mission or approbation. 2nd. That the acts of authority or jurisdiction, which he shall undertake to do, such as absolving penitents or blessing marriages, are acts null in the eyes of the Church. 3d. Finally, that all the sacraments he administers, are so many profanations, both on the part of him who administers them, and on the part of those who receive them. I cannot, without rendering myself grievously culpable before God and before you, my brethren, leave you in ignorance that a priest interdicted from all ecclesiastical functions, by his lawful superior, and who despising Divine and ecclesiastical laws, is bold enough to break through, by his own authority, the interdict notified to

him, and to which he has promised in writing to submit, falls *ipsofacto* into schism and irregularity. Schism is a culpable and voluntary separation from the Church. Irregularity, here in question, is a disability, an impotence to hold any position, receive any order, any ecclesiastical dignity. Only the Sovereign Pontiff can absolve from schism and dispense from this irregularity.

Such is the unvariable doctrine of the Catholic Apostolic and Roman Church, of which by Apostolical and uninterrupted succession, I am here the ordinary minister, and of whom, undoubtedly, you do not wish to cease to be children.

Meanwhile, my brethren, such of you as may still have difficulties and doubts as to the reality of my powers, which being entirely spiritual, cannot depend either on change of times, nor on that of government, or in fine on any other point; let them come to us with with all confidence. Always ready to answer and instruct you,we will destroy your doubts, and convince you of our faith, and we shall endeavor to edify yours. We owe you instruction and our assistance. We owe ourselves to the strong and to the weak, to the learned and to the simple. Providence has established me your pastor. Wo to me, if I do not instruct you, but wo also to you, if you shall not hear my voice. God is witness that I bear you all in my heart and in my bowels. Phil. v. 8.

Meekness, persuasion, charity, condescension, but only lawful condescension, shall always be the objects of my ministry, and this conduct is not less conformable to my inclination than proper to my duties.

I shall mourn incessantly till Jesus Christ, who is the Life, the Way and the Truth is formed in you, and peace dwells forever in your hearts.

Do not hearken, my dear brethren, to the counsels of certain men, enemies of your repose and of your salvation. I address you, in conclusion these words of the Apostle St. Paul, in his Epistle to the Galatians, chap. 1, v. 7, 8. "There are some that trouble you, and would pervert the Gospel

of Christ, but if any any one preach a gospel to you, beside that which we have preached to you, let him be anathema."

Return then sincerely to the Church, which urges you, which desires you and calls you.

How beautiful, how consoling would it be, to see our holy religion maintained pure and spotless among us, pass from parents to children, and triumph over the efforts of a world, always conspiring against the Lord and against his Christ.

What other doctrine than ours, has better regulated the duties of men. It teaches us, it forces us to obey lawful authorities, as established by God, not only through a sentiment of fear, but what is surer, through an obligation of conscience. It teaches us to respect our superiors, to be affable to our equals, to love all men as ourselves. It alone forms faithful citizens, patient servants, incorruptible magistrates, true friends. It alone can render inviolable fidelity in marriage, assure peace in families, maintain the tranquility of States, and in a word present to us the picture of heaven on earth.

After having succinctly exposed, my brethren, those dogmas of the Catholic religion, which seem to have been unknown or misunderstood, after making known to you the spirit of that holy religion, of which I am the minister; as the American Government does not interfere at all in religious affairs, and we can freely profess ours, in all its purity, and also, in order that, especially in this holy time, nothing can hamper you in accomplishing your religious duties and in the exercise of the Catholic Apostolic and Roman worship, of which I am, *pro tempore*, the ordinary superior, I declare to the faithful of my religion:

Art. 1. I appoint the Church of our most holy and beloved daughters, the Ursuline nuns of New Orleans, to be the only one in this city, where, till otherwise ordered, the sacraments shall be solemnly administered, and where the

offices shall be celebrated, conformably to the laws and usages of our Mother the Holy Catholic Apostolic and Roman Church.

Art. 2. Every Sunday three masses will be celebrated, viz: the Community mass at a quarter past six; a low mass at half past seven, and a high mass at half past nine. A homily and instruction will be given high mass. There will be catechism at three o'clock in the afternoon, and vespers will be sung immediately after.

Art. 3. On holidays of obligation, the masses and offices will be celebrated at the same hours as on Sundays.

Art. 4. I declare that I put myself immediately at the head of the Catholic Apostolic and Roman worship, which I shall exercise in the church above appointed with the assistance of Messrs. John Baptist Olivier, formerly parish priest of Sauteron in the diocese of Nantes, and now chaplain of the Religious Ladies of this city, Peter Francis de l'Espinasse, formerly canon of the Cathedral Church of Mans, and one of my vicars, the Reverend Fathers John Kouane and Charles Lusson, formerly parish priest of St. Charles, in Missouri of the Illinois, and both my vicars. My four co-operators are canonically approved and authorized, in order, conjointly with me, and to the exclusion of any other priest, whether secular or regular, to exercise the functions of the holy ministry, in the whole extent of the city and the Catholic Apostolic and Roman parish of New Orleans.

Art. 5. The present regulation shall be in vigor from this day, and it shall be read, as well as the annexed pastoral letter, at the homily during the parochial high mass for three consecutive Sundays.

Given at New Orleans, the 27th day of March, in the year of Grace eighteen hundred and five.

PATRICK WALSH, Vicar General.

By the Vicar General,

OLIVIER, Secretary of the Diocese.

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8vo. 53 pp. Milwaukee, Hoffman Bros., 1888.

NEW ORLEANS.—Concilium Neo-Aurelianense Provinciale Primum, Habitum anno 1856.

8vo. pp 35. New Orleans, H. Meridier, 1857.

Concilium Neo-Aurelianense Tertium, Habitum mense

Januario, A. D. 1873, cui addita sunt in appendice Duæ Constitutiones Vaticanæ—Epistola Encyclica Quanta Cura—Syllabus et Formula Juramenti pro ordinandis ad subdiaconatum sub titulo Missionis.

8vo. pp 69. New Orleans, Propagateur Catholique, 1875.

NEW YORK.—Concilium Neo-Eboracense Primum. Habitum anno MDCCCLIV.

8vo. pp 32. New York, E. Dunigan & Bro. 1855.

Concilium Neo- Eboracense III. mense Junii anno MDCCCLXI. celebratum.

8vo. pp 37. New York, E. Dunigan & Bro., 1862.

OREGON.—Decreta Concilii Provincialis Oregonensis I. Sancti Pauli habiti diebus 28, 29 Februarii et 1 Martii 1848.

8vo. pp 7. New York, 1887.

Reprinted from the U. S. Catholic Historical Magazine, Vol. I.]

PHILADELPHIA.—Decreta Concilii Provincialis Philadelphiensis I. anno MDCCCLXXX habiti.

8vo 36 pp, n. p. n. d.

SAN FRANCISCO.—Concilii Provincialis S. Francisci I. in Ecclesia Metropolitana Sancti Francisci A.D. MDCCCLXXIV. habiti, et a Sede Apostolica recogniti, Acta et Decreta.

8vo. pp 91. San Francisco, Thomas & Co., 1875.

Concilii Provincialis S. Francisci II. in Ecclesia Metropolitana Sancti Francisci, A. D. MDCCCLXXXII. habiti, et a Sede Apostolica recogniti, Acta et Decreta.

8vo. pp 36. San Francisco, P. J. Thomas, 1883.

ST. LOUIS.—Concilium Provinciale Secundum. Mense Septembris, A. D. 1858. Sancti Ludovici, habitum.

8vo. pp 16. St. Louis, G. Knapp & Co., 1859.

DIOCESAN SYNODS AND STATUTES.

ALBANY.—Diœceseos Albanensis Statuta quæ in Synodo Albanensi II A.D. 1869 lata ac promulgata fuere al Illustrisso. et Reverendisso. Joanne Josepho Conroy, Episcopo Albanensi.

8vo 28 pp. Troy, N.Y., A. W. Scribner & Co., 1869.

Synodus Diœcesana Albanensis Tertia quæ antecedentium etiam complectitur constitutiones, diebus 6 et 7 Februarii, A. D. 1884 in Seminario S. Josephi, Trojæ habita ab Illustrissimo et Reverendissimo Francisco McNeirny, Episcopo Albanensi.

8vo. 85 pp. New York Catholic Publication Society, 1884.

BALTIMORE.—[Statuta Synodi anno 1791 celebratæ—II Quidam ex articulis ecclesiasticæ disciplinæ quos Ill. DD. Archiepiscopus Baltimorensis et Episcopi Americæ Fœderatæ communi consilio, anno 1810, sanxerunt—III Regulæ ab Illo. et Revmo. Ambrosio Maréchal conditæ.]

No title page. 8vo. pp 34. apparently Baltimore, 1817.

Synodus Diœcesana Baltimorensis II. habita ab illustrissimo ac Reverendissimo Jacobo, Archiepiscopo Baltimorensi. Anno reparatæ Salutio 1831. Mense Novembri.

8vo. 10 pp. Baltimore, J. D. Toy, 1831.

Synodus Diœcesana Baltimorensis, mense Junio, 1853 habita.

8vo. 18 pp. Baltimore, John Murphy & Co., 1853.

Synodus Diœcesana Baltimorensis, mense Junio, 1857 habita.

8vo. 14 pp. Baltimore, John Murphy & Co., 1857.

Synodus Diœcesana Baltimorensis, mense Maii, 1863 habita.

8vo. 18 pp. Baltimore, John Murphy & Co., 1863.

Acta Synodi Diœcesanæ Baltimorensis Sextæ: una cum constitutionibus ab illustrissimo ac reverendissimo Martino Joanne Spalding, Archiepiscopo Baltimorensi latis ac promulgatis; in feria quarta Rogationum, Die 24 Maii, A. D. MDCCCLXV.

8v. 22 pp. Baltimore, Kelly & Piet, 1865.

Synodus Diœcesana Baltimorensis Septima; quæ antecedentium etiam complectitur constitutiones; die III Septembris. A. D. 1868 in Ecclesia Collegiali S. Mariæ ad Seminarium S. Sulpitii, Baltimoræ habita: ab Illustrissimo ac

Reverendissimo Martino Joanne Spalding, Archiepiscopo Baltimorensi.

8vo. 28 pp. Baltimore, John Murphy, 1868.

Synodus Diœcesana Baltimorensis Octava, quæ antecedentium etiam complectitur Constitutiones, die xxvii Augusto, A. D. 1875 ad B. M. V. en Seminario S. Sulpitii Baltimoræ habita, ab Illustrissimo ac Reverendissimo Jacobo Roosevelt Bayley, Archiepiscopo Baltimorensi.

12mo. 134 pp. Baltimore, John Murphy & Co., 1876.

Synodus Diœcesana Baltimorensis nona quæ antecedentium etiam complectitur Constitutiones; die xxiv Septembris, A. D. 1886 ad B. V M. in Seminario S. Sulpitii Baltimoræ habitea ab Eminentissimo ac Reverendissimo Jacobo Cardinale Gibbons, Archiepiscopo Baltimorensi.

12mo. 136 pp. Baltimore, Foley Brothers, 1886.

BOSTON.—Synodus Diœcesana Bostoniensis I habita anno 1842. 8vo 11 pp., no place, no date.

(2d ed.) 8vo 11 pp. Boston, P. Donahoe, n.d.

Constitutiones Diœcesanæ ab Illmo. ac Revmo. Domino Joanne Josepho Williams, Episcopo Bostoniensi in Synodo Diœcesana Secunda habita Bostoniæ, A. D. 1868, latæ et promulgatæ.

8vo. 59 pp. n. p. n. d.

BUFFALO.—Synodus Diœcesana Buffalensis Secunda, habita anno MDCCCXLIX.

8vo. Buffalo, Brunck & Domediou, 1850.

Synodus Diœcesana Buffalensis Decima Septima, quæ complectitur etiam Statuta lata in Synodis ab A.D. 1847 usque ad 1886, die 13ª Augusti, A. D. 1871 in Ecclesia Cathedrali Sancti Josephi in Civitate Buffalensi habita, ab Illustrissimo ac Reverendissimo Stephano Vincentio Ryan, D. D., Episcopo Buffalensi.

8vo. 50 pp. Buffalo, 1871.

BURLINGTON — Statuta Diœcesis Burlingtoniensis. Deus providebit.

8vo 11 pp. St, Albans, 1878.

CHARLESTON—Statuta quœ in Synodo Carolopolitana XVI lata et promulgata fuere ab Illmo. ac Revmo. Dominio, Henrico P. Northrop, Episcopo Carolopolitano.

12mo 47 pp Charleston, Walker, Evans & Cogswell & Co., n. d.

CINCINNATI—Statuta Diœcesana ab Illustrissimo ac Reverendissimo P. D. Joanne Baptista Purcell, Archiepiscopo Cincinnatensi in variis synodis, quæ hucusque in Ecclesia sua Cathedrali, vel in Sacello Seminarii, celebratæ sunt, lata et promulgata. Una cum Decretis Conciliorum Provincialium et Plenarii Baltimorensium, quibus interfuerunt omnes Statuum Fœderatorum Episcopi, et decretis Conciliorum trium Cincinnatensium, nunc primum in unum collecta et publici juris facta.

8vo 69, x, 15, 44, 14 pp. Cincinnati, 1865.

Synodus Diœcesana Cincinnatensis Secunda, diebus 19, 20, 21 Octobris A. D. 1868, in Ecclesia Metropolitana St. Petri in Vinculis, Cincinnati habita, ab Illmo. ac Revmo. Gulielmo Henrico Elder, Archiepiscopo Cincinnatensi.

8vo 82 pp. n. p. n. d.

CLEVELAND — Statuta Diœcesis Clevelandensis lata in Synodo Diœcesana habita A. D. 1852, et in aliis Synodis A. D. 1854 et A. D. 1857 aucta et emendata.

80 pp. Cleveland, H. Kramer, 1857.

DENVER—Synodus Diœcesana Denveriensis Prima juxta norman a Conc. Balt. III præstitutam habita in Collegio S. S. Cordis, Highlands, a Reverendissimo Nicolao Chryosostomo Matz, Episcopo Denveriensi die ii Augusti MDCCCLXXXIX

8vo 59 pp. Las Vegas, 1889.

DETROIT—[Statuta, Dec. 25, 1851].

8vo 15 pp. n. p. n. d.

Constitutiones Synodi Diœcesanæ Detroitensis Primæ, habitæ mense Octobri, A.D. 1859.

8vo 44 pp. Detroit, John Slater, 1859.

Synodus Diœcesana Detroitensis Secunda, habita mense Septembri A. D. MDCCCLXII.

8vo pp 9. Detroit, John Slater, 1862.

Acta et Constitutiones Synodi Diœcesanæ Detroitensis Sextæ, habita in Collegio Assumptionis BMV. Sandwichensi, diebus 20 et 21 mensis Julii A. D. 1885 Præside Reverendissimo et Illustrissimo Casparo Henrico Borgess, Episcopo Detroitensis.

8vo 17 pp. Detroit, Kilroy & Brennan, 1881.

A. M. D. G. Synodus Diœcesana Detroitensis Septima; antecedentium etiam complectitur Constitutiones, die XIX M. Augusti, A. D. 1886 in Collegio Assumptionis B. M. V. Sandwichensi, habita; ab Illustrissimo ac Reverendissimo Casparo Henrico Borgess, Episcopo Detroitensi II.

8vo x, 24, 11 pp paper. Marshall, Mich., 1886.

DUBUQUE—Statuta lata et promulgata ab Illmo ac Revmo D. Clementi Smyth, Episcopo Dubuquensi in Synodo Primo Diœcesana, Dubuquii, mense Maii 1871 habita.

8vo 19 pp. Dubuque, Rich & Ryan, 1871.

FORT WAYNE—Statuta Diœcesis Wayne Castrensis in Synodo Diœcesana 1874 promulgata ab Illustrissimo ac Reverndissimo Joseph Dwenger.

8vo 23 pp. Fort Wayne, Sentinel, 1875.

GREEN BAY—Constitutiones Diœcesos Sinus Viridis.

12mo 12 pp. Milwaukee, P. V. Deuster, 1869.

Decreta edita in Synodo Diœcesana 1ma celebrata Sinu Viridi a Revmo, ac Illustrissimo D. Domino Francisco Xaverio Krautbauer, diebus 11mo et 12mo Julii A. D. 1876.

12mo 30 pp. Green Bay, Robinson Brothers & Clark, 1877.

HARTFORD—Decreta Synodi Hartfordensis Primæ, mense Octobris, anno MDCCCLIV celebratæ.

8vo 20 pp. Providence: B. T. Albro, 1855.

Constitutiones Synodi Hartfordensis II, mense Septembri anno MDCCCLXXVIII habitæ.

8vo 40 pp. Hartford: Case, Lockwood & Brainard Co., 1878.

Constitutiones Synodi Hartfordiensis IV. ab Illmo. et Revmo. Domino Laurentio Stephano McMahon, Episcopo Hartfor-

diensi. mensi Augusti anno MDCCCLXXXVI habitæ.

8vo 61 pp. Hartford: Case, Lockwood & Brainard Co., 1887

LOUISIANA—Statutes of the Diocese of Louisiana and the Floridas, issued by the Rt. Rev. Luis Peñalver y Cardenas, 1795, with a translation by John Gilmary Shea, [Spanish and English.] 8vo 29 pp. New York, 1887.

Reprinted from U. S. Historical Magazine for Oct. '87.

LOUISVILLE—Constitutiones Diœcesis Ludovicopolitanæ, a Reverendissimo ac Illustrissimo Domino Martino Joanne Spalding, Episcopo Ludovicopolitano, in Synodo Diœcesana prima, habita mense Julii 1850 en Ecclesiao St. Josephi, Bardpoli, latæ et promulgatæ.

8vo 20 pp. Louisville: Webb, McGill & Levering, 1850

[2d ed.] 8vo 16 pp. Louisville: Joseph F. Brennan, 1857.

Synodus Tertia Diœcesana Ludovicopolitana, habita die 27 Augusti 1862, in ecclesia Sancti Joseph Bardensi.

8vo 28 pp. Louisville: Bradley & Gilbert, 1862.

Synodus Diœcesana Ludovicopolitana IV. in Ecclesia Cathedrali, die 21 Julii A. R. S. 1874 ab Illustrissimo ac Reverendissimo D. Gulielmo McCloskey, Episcopo Ludovicopolitano, habita.

8vo 24 pp. Louisville: Bradley & Gilbert, 1874.

MOBILE—Statuta Synodi Mobiliensis Primæ mense Novembris, anno Domini 1861 celebrata.

16mo 16 pp. Montgomery, 1862.

NATCHEZ—Synodus Diœcesana Natchetensis Prima, habita ab Illmo et Rmo Gulielmo Henrico Elder, Episcopo Natchetensi, hebdomada secunda post Pascha anno 1858.

8vo 14 pp. New Orleans: Propagateur Catholique, 1858.

Synodus Diœcesana Natchetensis mense Januarii 1862, habita.

8vo 12 pp. New Orleans: Propagateur Catholique, 1862.

Synodus Diœcesana Natchetensis Quarta, habita diebus 19a, 20a et 21a mense Januarii A. D. 1874 a Rev^mo. Gulielmo Henrico Elder, Episcopo Natchetensi, in Monasterio cui no-

men "St. Theresa's Retreat" Patrum Congregationis SS. Redemptoris, apud Chatawa, Mississippi.

16mo 26 pp. n. p. n, d

NEWARK—Statuta Novarcensis Diœceseos a Reverendissimo Domino Jacobo Roosevelt Bayley, Novarcensi Episcopo, in Synodo Diœcesana Prima habita mense Augusto, 1856, in Collegio Seton Hall. Madison, N. J., lata et promulgata.

16mo 52 pp. New York: E. Dunigan & Brother, 1857.

Statuta Diœcesis Novarcensis quæ post Synodum I^am A.D. A. D. 1853, et II^a A. D. 1868 a Rev^mo Jacobo Roosevelt Bayley, fe. me., celebratas, in Synodo Diœcesana Tertia, diebus 8 et 9 Maji 1878 habita, tulit et promulgavit Illustr^mus et Rev^mus Michael Augustinus Corrigan, Episcopus.

16mo 161 pp. New York, Benziger Brothers, 1878.

Synodus Diœcesana Novarcensis Quinta, A. D. 1886 celebrata ab Illustr^mo et Rev^mo Michael Venantio Wigger, Episcopo.

8vo 45 pp. Arlington, N. J., 1887.

NEW ORLEANS—Synodus Diœcesana Neo-Aurelianensis Secunda, habita mense Aprili anno 1844.

8vo 22 pp. New Orleans: H. Meridier, 1844.

NEW YORK—Synodus Diœcesana Neo-Eboracensis Prima, Habita anno 1842.

8vo 22 pp. New York, George Mitchell, 1842.

Synodus Diœcesana Neo-Eboracensis Tertia, quæ antecedentium etiam complectitur Constitutiones, die 29 et die 30 Septembris, A. D. 1868 in ecclesia Metropolitana S. Patritii, Neo-Eboraci habita ab Illustrissimo et Reverendissimo Joanne McCloskey, Archiepiscopo Neo-Eboracensi.

8vo 23 pp. New York, Catholic Publication Society, 1868.

Synodus Diœcesana Neo-Eboracensis Quarta, quæ antecedentium etiam complectitur Constitutiones diebus 8 et 9 Novembris A. D. 1882, in Ecclesia Metropolitana S. Patritii, Neo-Eboraci habita ab Eminentissimo et Reverendissimo Joanne Cardinali McCloskey, Archiepiscopo Neo-Eboracensis.

8vo 51 pp. New York, Catholic Publication Society, 1882.

MEETING OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

A public meeting of the United States Catholic Historical Society was held on Monday evening, November 25. 1889, at the Hall of De La Salle Institute, West 59th street. Hon. Morgan J. O'Brien, President, presided. There were present the Vice-President, Charles Carroll Lee, M. D., the Corresponding Secretary, the Recording Secretary, the Librarian, a large uumber of the Trustees, Councillors and members, Judge Daly, Register James Slavin, Brothers Justin, James. Azarias and a goodly number of Christian Brothers, and quite a gathering of ladies and gentlemen.

The exercises opened with an address from the President, in the course of which he made a very strong and eloquent appeal to the intelligent and wealthy Catholics of New York and elsewhere to assist, by their talents and means, in collecting and preserving the past and securing the present history of the Catholic Church in America.

The Historical Paper of the evening was on the "Early History of the Redemptorists in the United States, 1832–1850." It was prepared by the Rev. Charles Warren Currier, C.SS.R., of Boston, Mass., and, in his absence was read by Marc F. Vallette, the Corresponding Secretary.

On motion by Dr. Charles Carroll Lee, a vote of thanks was tendered to the Rev. author of the paper,

A vote of thanks also tendered to the Christian Brothers for their kindness in granting the use of their beautiful Hall for the occasion, and to the young gentlemen of De La Salle Institute for the vocal and instrumental selections which added so much to the enjoyment of the evening.

NOTES.

Bricknell's Alleged Catholic Settlement in North Carolina.

In a work by John Bricknell, "The Natural History of North Carolina," Dublin, 1737, the statement is made that there was then a settlement of Irish Catholics with a priest near Bathtown, N. C. The work is mainly a plagiarism from Lawson's work which appeared in 1718, but there is nothing of the kind in Lawson. Judge M. E. Manly, the most eminent Catholic of the North State after Gaston,when addressed more than thirty years ago to ascertain whether there was any documentary or traditionary support to Brickell's assertion, wrote :

"My enquiries in respect to the point you make in the early settlement of North Carolina, about Bathtown, have not resulted in anything satisfactory. President Main, of our University suggests that Brickell was interested in the land sales in the colony, and magnified a few Irish settlers and an occasional visit from a priest into a settlement of Catholics and a resident priest, for selfish purposes. This is probable, as there are evidences about the work of untrustworthiness to justify unfavorable inferences in other respects. He copies, for instance, from Lawson, a book with the same title a few years before without acknowledgement.

His paragraphs upon the subject of religious character of the settlers are original, and in many respects are now known to be truthful, and that therefore touching Roman Catholics, merits enquiry.

I will keep the matter in mind, and if anything transpires to throw light upon it, I will communicate it." (Letter Feb. 17. 1857.) Researches for a third of a century fail to give sny data substantiating Bricknell's statements, and it is not easy to see from what point a few straggling Catholics in North Carolina, between 1718 and 1737 could have been visited. There is no trace of any of the Jesuit Fathers in Maryland having penetrated so far south. The whole matter remains one of the mysteries.

A Catholic Centenarian of Colonial Days. — "The Patriarch of Baltimore, on Wednesday, 14th February, died at his dwelling in Wagon alley, Jacob Nurser, in his 114th year and was buried on the 16th following, in the burial ground of the German Catholic Church of St. John's, in Saratoga street, of which he was a member. He was 27 years old when he came to this country from Germany. He then served five years in the military service, and was at the battle and surrender of Lewisbourg in the year 1745, after which he came to Baltimore, and remained till his death. At his arrival, he found but two houses on the west side of Market street bridge, one belonging to Alexander Lawson, the other to Daniel Bernard, who kept a tavern and made soap. Soon after came a singleman by the name of Andrew Steiger, a butcher. On the other side of the bridge, there was a little village, he believed of seven houses. He always lived honorably though rather poor. The late Archbishop Carroll often visited him, and treated him as a friend, and was delighted to enjoy his company. Before he entered the British service he had been in the service of Austria.

May he rest in peace, Amen.

"U. S. Catholic Miscellany," March 3, 1827.

REPLIES.

What College in the United States did the Holy Man of Tours attend? (U. S. C. H. M. ii p 106). There is no trace of the name of Leon Duprat among the students of Georgetown College, our oldest Catholic institution, so that his name must in all probability be sought among the pupils of St. Mary's College, Baltimore. F. J. G.

Rev. Pierre Gibault (U. S. C. H. M. i p 115). This patriotic clergyman died at New Madrid, Mo., in 1804. Letter of V. Rev. John Olivier cited in Life and Times of Archbishop Carroll, p. 56.

Capt. Bentalou. (U. S. C. H. M. i p 230). This aide and advocate of Count Pulaski died at Baltimore in 1826. He had resided for many years in that city.

BOOK NOTICES.

THE PRE COLUMBIAN DISCOVERY OF AMERICA BY THE NORTHMEN, with Translations from the Icelandic Sagas. By B. F. DECOSTA. Second Edition: Munsell, 1890. 196 pp.

Some years ago any recognition of the claims of the Northmen to an early discovery of a portion of our coast was treated by a class of American scholars with contempt and disdain. Rev. Mr. DeCosta was one of the first to take up the matter seriously, and to present to English readers the evidence of the old Sagas with illustrative notes. He now presents a second edition with all the ripe knowledge acquired by his patient study of early American cartography and of the first known voyages to our coast. Few scholars can be found better equipped than DeCosta to give a work that will be a real aid to a student of the subject. He well takes the position that there is no real question of priority between the Northmen and Columbus. Their objects were essentially different. The Northmen extended their discoveries from the Faroe Islands to Iceland, then to Greenland, then to Vinland. In this they were merely bringing within the range of knowledge outlying parts of Europe. The successive editions of Ptolemy after the invention of printing show Iceland and Greenland as part of Europe. Columbus on the other hand had a definite object. It was not to discover new lands, but to reach India and the Coast of Asia generally, old and well known lands, by sailing west. That he became the discoverer of a new continent was not suspected by him after his first voyage, for the earliest printed account in 1493 describes the islands as part of India beyond the Ganges.

Mr. DeCosta's introduction treats of the early historic fancies as to the Sea of Darkness, the voyages of the Phoenicians, Juba's expedition, and early traditions. Then he takes up the Northmen, traces the discovery and colonization of Iceland and of Greenland, the Greenland settlements, the organization of the Church there; the movements and ruins discovered there in recent times, as well as the decline and final abandonment of the colony. After a discussion of the vessels used by the Northmen, he treats of the Sagas and of

Islandic literature, estimates their value, and shows how English records corroborate them. He justly ridicules the lunatic idea that the Catholic Church seeks to depreciate the Northmen in order to exalt Columbus, when in fact, Catholics claim both. The last man who endeavored to reopen communication with Greenland was Eric Walkendorf, one of the last Archbishops of Drontheim, who died in exile at Rome.

He then gives translations from the Landamanna Book (1100–1300); of the Sagas relating to the discovery of Greenland; then all known of the voyages of Leif Ericson, Thowald Ericson, Thorstein Ericson, Thorfinn Karlsefne and Freydis to Vinland, with minor narratives and fragments. Without attempting to determine positively every locality mentioned, he establishes in a convincing manner the identity of Vinland with Massachusetts and Rhode Island. Master of all the discussions of the question, his notes, full and clear, make his volume one of remarkable value to the student, and full of interest to the general reader.

THE STORY OF TONTY. By MARY HARTWELL CATHERWOOD, Chicago. A. C. McClurg & Co.

The indifferenc of Catholics to the early Catholic History of our Northern continent is something incomprehensible. It is not dull or repulsive like the annals of New England; it is full of all that is grand, heroic, devoted, dramatic. Longfellow found in it the theme of his Evangeline, and borrowed from some of the noblest episodes of of Hiawatha. Our author took the plot of one story from the heroic fight of Dollard at Long Sault, which saved Canada, and now makes Tonty of the Iron Hand the central figure of a story of the days of La Salle. The main incidents are woven into a love story, but the result is scarcely as attractive as the "Romance of Dollard." Yet many will read it with interest, and it is worthy a place as recalling the heroic days of old.

GESCHICHTE DER KATHOL KIRCHE. Chicago's mit besonderer Beruckt sichtizung des Kathol ischen Deutschthumo Von H. Burgler Wilhelm Kuhlmann: Chicago, 1889, 8vo, pp. 222.

This is a useful and apparently accurate little work on the Catholic Churches and institutions of Chicago, amply though not expensively illustrated. It will be found extremely useful as a contribution to the history of the Church in this country, especially as embodying the Ger-

man view. Our German Catholics are doing not a little for the history of the Church in this country, and should stimulate others. Father Oswald Moosmuller's "St. Vincentz," has been followed by lives of Bp. Neumann, Father Seelos, the Life of Bishop Henni, an account of The Redemptorists in Pittsburg, the Life of Rev. F. Sales Brunner. Their activity make us blush to see so little interest generally manifested in the glorious annals of our Church. Others find themes for history, poetry, and romance in what we neglect.

OLD CALIFORNIA DAYS. James Steele. Illustrated; Chicago. BELFORD, CLARKE & CO., 1889.

A bright lively book for a stray moment, that makes a Catholic, and a historian especially, sigh over the ruin wrought in a land of peace and plenty by men who in their self-satisfied vanity boasted of a higher civilization The author could not write without telling of the wonderful California missions created by Fr. Juniper Serra, which scattered along the coast seven hundred miles, brought the Indians to industry, agriculture, the various trades, plenty and happiness. Those who reviled the Franciscians and were going to show what superior intelligence could do, have squandered the means of the Missions and exterminated the Indians. A mere handful of Mission Indians now remain, and the whole power of the great Republic is wielded to prevent the influence which civilized the ancestors from reaching the descendants. Our author well says of Father Serra, "It would not only be no impropriety, but would be a fitting and proper thing, if his statue should be set by Protestant hands in every Californian town, and his heroic story told in every public school." Will any one believe it—the name of Juniper Serra, founder of the great California Missions, cannot be found in Appleton's Cyclopædia of American Biography!

Our author writes interestingly and gives an attractive volume, but why did he take from that wretched charlatan Bancroft the list he gives on p. 184. Bancroft put it in his work only to traduce and misrepresent Catholic matters and expose them to the ridicule of people of little brain. Bancroft knew well enough the proper English terms for Catholic articles, but strained his wits to employ in derision terms that are little better than insults.

Meeting of Rev. D. A. Gillitzin and Father Lemcke.